UNITED CHURCH HERALD

VOL. 4, NO. 1 JANUARY 12, 1961

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A CONSULTATION ON THE CHURCH AND THE ARTS

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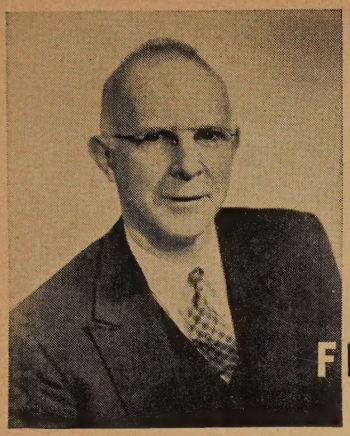

FROM THE CO-PRESIDENTS' VIEWPOINT

WHEN I was a small boy the teacher asked: "If I add four apples and three oranges what do I get?" She was attempting to teach me, even at that early age, that one simply cannot add apples and oranges and get anything other than oranges and apples. Good lesson! Some things simply do not add up and it would be a healthier situation if that fact were more generally recognized.

I estimate that, man and boy, I have attended hundreds of church conferences, conventions and councils. In retrospect it seems that I have seldom attended such a meeting when there was not a great deal of time and energy spent in "whereas-ing" and "therefore be it resolved-ing." More often than not at least one resolution in a church meeting has to do with race relations. The churches "in regular meeting assembled" have been especially prolific in the production of resolutions that "view with concern and dismay" the practice of racial discrimination by somebody other than themselves.

In recent years I have been going about the churches in somewhat intensive fashion. Everywhere I go there is a cry, often approaching desperation, about the shortage of ministers. Let a denominational official go west, east, north or south and almost inevitably he will be called aside and asked, *sotto voce* lest another hear and take advantage of the answer: "Can you suggest someone whom we might call to be our minister?" More frequently it is the minister himself who asks: "Can you recommend to me a possible director of Christian education?" Or perhaps he is looking for an associate pastor or a parish visitor or a minister of music or a church business manager. Local churches with plural ministries have become quite commonplace in the last several years.

The other day I visited with one of our ministers who is still a young man. Even so he is old enough to have invested eight years of his life in elementary school, four years in high school, four years in college and three years in graduate theological seminary. I inquired what he presently is doing and learned that he is taking a fourth year in graduate school. The reason is that he has not been able to secure a call to a church. Does this imply a fault in his personality or character? No. Does it suggest an unwillingness to take a church that does not measure up to de luxe standards? Not at all. It only means that many of our churches prefer to have a vacancy on their ministerial staffs or no minister at all rather than call a man, however well equipped by training, commitment and spiritual stature, who has a dark-colored skin.

Now this is the apples and oranges of the formula. Churches ask for ministers. Ministers with dark pigmentation ask for churches. Add them together and what do you get? So far it adds up to empty pulpits and churchless ministers. From the point of view of the whole church of Jesus Christ I suppose that summation is roughly equivalent to tragedy. Also it is roughly equivalent to the churches' having disqualified themselves to speak either by resolutions or from their pulpits to South Africa or New Orleans, to schools or railroads, to labor unions or department stores. Leaders of business and state and recreation parks, upon being overtured by churches on the issue of racial discrimination, must surely find rising to their lips the proverb used by the Head of the church: "Physician, heal thyself."

It might appear seemly for us to be a little more moderate in respect to resolutions that ream out the sores of racial discrimination on the part of everybody else, at least until we make some amendment of the highly discriminatory "employment practices" in the churches. This is the way toward repossession of authority to speak in the name of God. Churches that have need for staffs of a multiple nature are in a particularly fortunate position to make a significant contribution to the resolution of several major problems. By developing their staffs across racial and color lines they help solve the problem of the alleged shortage of ministers; they help restore hope for a useful ministry to members of minority groups whom God has called to his ministry; and they help restore to the church authority for making proclamations on the brotherhood of man and the moral implications of the gospel.

There would be power in a resolution that began:

Whereas in this conference there is no local church that makes color, race or national background a condition for service in any part of its remunerated staff, including its ministers, and

Whereas the churches have found that even the problems resulting from such an employment practice are a stimulant to their spiritual growth and especially to their understanding of the oneness Christ has given to his church and made available to all men, therefore, be it

Resolved that we call upon all orders in our society, et cetera, et cetera.

Fred Hoskins

Dr. Hoskins is minister and secretary of the General Council of Congregational Christian churches and co-president of the United Church of Christ.

UNITED CHURCH HERALD

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COVER STORY: We thought it significant that two playwrights, a novelist and several religious dancers urged at a recent meeting of theologians and artists that the church serve as a patron of the arts, much as it did during the Renaissance.

There is a growing recognition on the part of many churches and churchmen that the arts are more than an embellishment and more than mood-creating; that they can actually convey knowledge, truth and meaning.

This consultation on the church and the arts was sponsored by the National Council of Churches' Department of Worship and the Arts. Our cover presents Hadassah, well-known ethnic dancer, performing her version of the 116th Psalm. National Council photo.

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LET'S PUT THE BLAME WHERE IT BELONGS!

DAVID WESLEY SOPER

One of the doubly difficult lessons men have to learn, and seldom learn well, is this: no man can justify himself, no man can justify his own deeds before God or before society.

Both Kierkegaard and Sartre have stressed the point, at once a psychological and a social fact. Not only can man never justify himself fully before God and his neighbor, but he can never justify himself perfectly before his own conscience.

Unimpeachable Morality

The odd thing, though understandable enough, is that all men waste valuable time and energy trying to assume unimpeachable morality—in the eyes of God, in the eyes of their families and friends, and in their own hearts. It cannot be done but all men try to do it.

Murderers normally attempt to justify their crime—on one basis or another. "The wretch deserved to die; he was asking for it." Raskolnikov in Dostoyevsky's *Crime and Punishment* robbed and murdered an aged woman, a pawnbroker, on the ground that he could make better use of her money—financing his university education—than she could. "Killing her," he said, "was atonement for forty sins."

Dictators try to justify their destruction of human dignity, human freedom. They say to themselves: "The people do not know enough to choose the right way; someone must choose for them." John Calvin, for this reason, led the citizens of Geneva about by the nose. Robbers always endeavor to justify their deeds with the argument that the world, which has mistreated them, owes them a living. The most depraved criminal, said Paul Elmer More, has a sense of shame nonetheless when he knows he has betrayed a friend.

Man cannot justify himself—in any deed or word, however constructive in itself—yet every man tries to do so. A significant fact emerges from this situation. Down deep, man is clearly a rational creature, otherwise he would have no need to try to justify himself to himself. As Sigmund Freud pointed out, no man can tell himself what he knows is a lie and believe it. He can try to deceive himself; he can bury or half bury an unpleasant fact in his subconscious. But the truth is there within him and will not go away. It comes back at him in dreams or in serious mental disturbance.

What then is man to do? Even in his noblest and most generous achievements there is always some stain of excessive self-seeking, however slight, some ulterior motive, some willingness to sacrifice another's well-being to his own.

Government employees in Washington, D.C., tell themselves that they are public servants, although complete self-honesty would force from many of them the confession that they are actually engaged in serving personal interest. Every election year dozens of would-be public servants seem terribly and suddenly altruistic; they and their party, they tell us to the sound of trumpets, wish to serve only our interests. Once elected, many of them become frightfully busy serving their own. To begin with, they have to pay back in cash or collateral all they begged or borrowed to help them win the election.

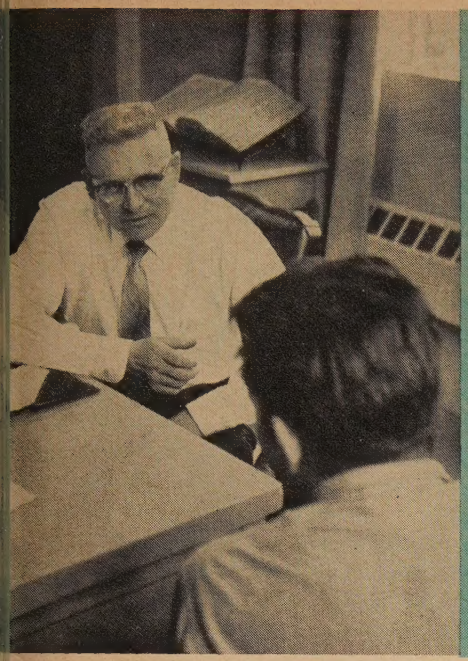
Dr. Soper, a Methodist, is professor and chairman of the department of religion at Beloit College in Wisconsin.

Real Motive

The so-called righteous man is not quite as righteous as he thinks. Often enough his motive, in fact, is to gain the approval of his fellow citizens or to avoid their contempt. Not infrequently a man acts righteously simply because it is cheaper; his real motive is to save money. Righteousness is indeed cheaper than sin. Because most of us have a well-developed sense of economy, we naturally prefer righteousness; the apparently righteous are therefore many, while the openly sinful are few.

"Will a man serve God for naught?" asked the devil. Most of us serve God, when we serve him at all, in the hope of heaven or the fear of hell or for some more immediate reward, not because we are, in fact, inwardly pure, not because we love the good that makes man strong and free. Many a man is a clergyman because he has a loud voice and wants to use it in public. Many a foreign missionary has found savages less savage than "civilized folk" at home.

It is not my purpose to blacken the



Murderers normally attempt to justify their crime on one basis or another, states the author. All of us waste valuable time and energy trying to assume unimpeachable morality — in the eyes of God and in our own hearts. It cannot be done!

name of humanity, to declare men hopelessly evil. Indeed, in my view men are basically good. They are born with life and mind, and both in themselves are good.

The trouble is that the child at birth is exceedingly limited in knowledge. At that point, nonetheless, his knowledge, though simple, is sufficient. He cries and is fed, dried or warmed. For awhile that is all he knows on earth and all he needs to know. As he grows older he seldom grasps what the public good is or where it can be found. The wisest and best man likewise may be quite wrong about the good for all.

Wrong Reasons

Psalm 51 is a classic; that is, it speaks a universal language, deals realistically with the common fact that men born good grow up doing wrong things or doing right things for the wrong reasons. In other words, as Jesus emphasized, no child is a sinner at birth yet every adult is a sinner. The degree of destructiveness in grown men varies considerably, to be sure; high destructiveness we call sinful, while low destructiveness we call righteous. However, one drop of red paint in a barrel of white paint, although it cannot be seen with the naked eye, makes the whole barrel less than white.

King David, to whom *Psalm* 51 is attributed, knew a great deal about sin. He personally had stolen another man's wife and ordered the death of her husband. He was guilty of adultery and murder at the same time, and the stout-hearted truth speaker, the prophet Nathan, did not spare him—king or no king. As a matter of fact, David's self-honesty in this psalm, his vigorous self-accusation, did not begin until he learned that his sin was known.

Further, with all of his self-condemnation, he went out of his way to blame his mother, that is, heredity, for his sin. He said, "In sin did my mother conceive me," as though conception itself were evil. The psalm is very revealing to the modern psychoanalyst. David murdered and committed adultery; both sins were discovered and publicly denounced. Only then did he bewail his sins and condemn himself; even then, half the time, he blamed his mother for his sins —an exceedingly ungallant, ungenerous and ungentlemanly thing to do. Because the Jews as a whole have never believed in inherited moral corruption, they have always insisted on the Fifth Commandment: "Honor thy father and thy mother."

To blame one's mother for one's own sin is itself a deeper sin. To fall short of the law of love (in the first place) is bad enough and who, at one time or another, in one way or another, has not sacrificed another's interests to his own? As Jesus put it: "Let him that is without sin cast the first stone." To sin is to destroy or cripple life; even worse is to blame our destructiveness on heredity or environment, on our parents or our neighbors rather than on ourselves.

A self-protective instinct (in itself good) moves us to blame our sin on the stars above or the hormones within. The same instinct makes us happy to let another suffer for our sin. For this reason men have gladly accepted Jesus as Savior. It is said that he suffered for all sinners on the cross. Christ became Public Sufferer Number One for the simple reason that we all wanted one—someone other than ourselves to suffer for our sin. Jesus' patience in the midst of suffering, his prayer, "Father, forgive them, for they know not what they do," is mankind's supreme example of costly compassion—the incarnation of the patient good will of God.

Deeper Patience

Our motive in letting another (even Jesus) suffer for our sin is immoral, evasive and cowardly. Others always suffer when we sin but it ought not to make us happy; it should rather make us sad, should move us to constructive self-criticism, to cultivate a deeper patience, a nobler compassion, a purer good will on our own account.

Today half the world blames its sins on heredity, that is, on Adam, who had enough troubles of his own. The other half blames its sins on environment. "Bad people tempted me," we say. With similar cowardice Adam blamed Eve, Eve blamed the serpent and the serpent blamed fate. Few men face the fact that

(Continued on page 30)

Protestant Women of the Chapel

MYRNA BUSCHMEYER

PERMIT me to introduce you to a new set of initials—P.W.O.C. They stand for one of the fastest-growing organizations of church women today, namely the Protestant Women of the Chapel. Members are all interested Protestant women who work at U.S. military bases or whose husbands are stationed with our military forces in Europe. Similar but less highly organized groups exist for men and for young people.

District Rallies

Almost two years ago I was invited by the then chief of chaplains for U.S. Air Reserve Europe (USAREur) to speak in the fall of 1960 to the district rallies of P.W.O.C. in Germany, France and Italy, as guest of the U.S. Army. I was to be part of a team composed of the chaplain adviser for P.W.O.C., Lt. Col. Rowland C. Adams, a CC clergyman; and the president of P.W.O.C., a librarian. Together we traveled to rallies in seventeen areas between Naples, Berlin and Paris.

P.W.O.C. is an amalgamation of many types of women's organizations that were founded on military bases when dependents were allowed to accompany their husbands to Europe. Little islands of America—complete with their own schools, apartments, chapels, hospitals, commissaries and shopping areas—grew up all over Europe so that living could be as normal and comfortable as possible for the wives eligible to accompany their husbands. This was both good and bad: it was good for the morale of husbands and their families, but it was bad for those who seldom left the American "islands" to find out what was going on in the country where they were living.

As Germany has the largest number of American servicemen, it was here that five years ago a wise chaplain called together representatives from the existing women's groups to discuss forming an over-all "national" council to correlate their activities. The result was the formation of the USAREur Council of P.W.O.C., which became the European Council of Overseas Forces for P.W.O.C. when the Air Force officially became a part of it. The name was chosen by the women, who drew up a constitution and a suggested plan of operation for local groups wishing to obtain charters and become a part of the "national" organization.

This sounds very simple to those of us accustomed to a women's group of a single denomination. But P.W.O.C. is more like United Church Women although it includes members of even more denominations and the chaplain advisers range from conservatives to extreme liberals.

This may not seem possible but I have seen it work. No distinction is made as to the husband's rank. Sometimes an office may alternate between the wife of a general and the wife of a private. Or a group of officers may include both at one time. Women from different branches of the service are likewise combined into one group wherever several services are present on one base. Nor is any distinction made on the basis of race, for all branches of the service are now integrated.

Mission Study

American nonmilitary personnel who live near a chapel are included in invitations to meetings. Very often, too, Protestants of the host country are asked to participate in programs of Bible study, mission study, stewardship, evangelism, visitation of newcomers to the area, as well as service and citizenship projects.

Members of P.W.O.C. also take responsibility for program and outreach of the local chapel, including the religious education program. One chaplain said: "These members of P.W.O.C. are not only my right hand but my arms and legs as well. The chapel program could not exist without them."

Local P.W.O.C. chapters stress visitation as a means of recruiting newcomers for the total chapel program. Those families that must live on the "local economy" are helped with the essentials for housekeeping and all are tided over until their household goods arrive. In addition P.W.O.C. members arrange altar flowers and prepare for communion services, sing in the choir, help with scout and youth programs, sponsor fellowship suppers and study groups. Many United Church Women programs are used by these groups.

World Day of Prayer is the one project observed almost everywhere, often in cooperation with Protestants in the area. The offering is sometimes divided between projects supported by United Church Women in the United States

(Continued on page 18)

Myrna (Mrs. Fred S.) Buschmeyer, a CC laywoman, is chairman of the Leadership Education Committee of United Church Women. Photo by U.S. Army.

The author (left) and other members of team leading rallies at European bases discuss religious books with Protestant Women of the Chapel at Verona, Italy.

The Neglected Sex

HAVING read in our favorite magazine that the Nominating Committee, elected to submit nominations for offices of the United Church, is hard at work, we expressed the hope that the abilities of competent and concerned church women will be more and more recognized in our Protestant churches and that they will be elected to posts of responsibility on boards and committees. "Women are good in detail jobs," stated a friend to whom we were talking, "but their point of view is neither broad enough nor is their experience balanced enough to serve effectively on major boards. Incidentally, you've noticed, haven't you, that the President-elect hasn't included a woman in his top chain of command?"

This not uncommon point of view appears to be quite general but in our opinion it is, if we may borrow a phrase from the poet Milton, a kind of "stubborn unlaid ghost," a relic of an unenlightened past. Various researches in this area, facts easily observed and personal acquaintance with a number of intelligent and able women merely confirm an opinion long held in principle that, although ours may still be theoretically a "man's world," women are—and should be—increasingly influential in its affairs; that their judgment regarding issues is more and more recognized for its wisdom, not only on the level of program execution but on that of top policy making; and that it is time for our churches to recognize these facts. Helen Kenyon, Frances Kapitzky and Mildred Horton are recent exceptions in the churches represented by the *Herald*.

American women are playing an increasingly important role in many of our great financial, industrial and commercial enterprises. Much of the most effective and glamorous advertising copy is produced by women who—as this co-editor knows personally—are people of perceptive imagination and creative skill. Yet, despite their assumption of ever-widening political, social and educational responsibilities, and although they are being called on to make decisions that hitherto with few exceptions have remained the prerogative of men, women's actual influence, significant as it is today, has by no means reached its potential.

It is therefore our hope that the Christian influence of the competent and thoughtful women of our Protestant churches will soon more nearly reach its natural and proper scope. One wonders sometimes why the male element in the church fellowship so tenaciously holds onto its formal and yet rather specious control. Why not pleasantly accept the facts of contemporary life and accord our most competent laywomen responsible posts in the furtherance of the Christian cause?

The U.S. and Colonialism

COLONIALISM as a world-embracing issue has moved during the last few weeks into the forefront of international affairs. Its prime focus lies for the moment in the strategic areas of the Congo and Algeria. When, just before the United Nations adjourned for the holidays, U.N. Ambassador Wadsworth was obliged to abstain on the Afro-Asian resolution calling for "a speedy and unconditional end" of colonialism, the position of the United States in Africa and Asia was dealt a devastating blow, which may have caused irreparable damage to our influence on those continents.

Eighty-nine nations voted in unanimous condemnation of colonialism, while the United States—"the first colony to win independence"—abstained in the company of such "freedom-loving" countries as Spain, the Union of South Africa and Portugal. By abstaining on a resolution that had almost unanimous U.N. endorsement, we played directly into Soviet hands. The Russian aim in Africa has long been to bring about a polarization of the continent, with the United States on the side of the reactionary colonialists while the Soviets identify themselves with the dynamic forces of nationalism. The U.S. Government now finds itself under fire both abroad and at home because of a lack of "a coherent philosophy," as the cautious *New York Times* puts it, and because of an apparent indecisiveness respecting policy and principle alike. As a result the Russians, who for obviously strategic reasons have sided consistently with the anti-colonial nationalists in every quarter of the globe, have been able to capitalize on the confusion they helped engender.

In this connection, it is worthy of mention that the officers of the American Board for Foreign Missions and the Board of International Missions have evidently sensed for a long time that the period of Western colonialism was approaching its end. In quickening the development of autonomous "younger churches" in colonial areas and by providing for the training of strong national leaders for the churches and the communities they serve, the responsible administrators of our foreign-mission boards have long been preparing for this era of independence, while at the same time fulfilling the world mission of Christ's church.

The hour has come when each and every one of us is being forced to revise his conceptions along world-changing lines. But, let us never forget, the end of colonialism, revolutionary as it must be, need not come about either through Communist conquest or through the anarchy of fanatical nationalism. It should come—it must come—on the highest political and cultural level—through the United Nations and other internationally effective efforts. It may come also through an educated public opinion within the whole free world and under the competent leadership of such stalwart Christian nationals as Chief Albert J. Luthuli who, trained in a Christian mission community, stands as a symbol of the liberation movement in South Africa. And it must come, let there be no doubt, through the will and rule of God in history, just as all the deep changes in human relationships have come since man's life on this earth began. avm

A CONSULTATION *on the church and the arts*

MARY F. McNAMARA

TODAY the church and the arts are showing a growing awareness of their common concern and interdependence.

As evidence of this mounting interest, artists and churchmen met recently for two day-long consultations—one on the dance and the other on the drama—sponsored by the National Council of Churches' Department of Worship and the Arts.

Dr. Truman B. Douglass, vice president of the CC Board of Home Missions and chairman of the National Council's department, declared: "After a long season of suspicion and alienation between American Protestantism and the arts there are now signs of a movement of *rapprochement*. The most significant and hopeful expression of this effort toward mutual understanding is the lively interchange now engaging competent spokesmen for the Christian faith and serious practitioners and interpreters of the fine arts in our society."

Ruth St. Denis, noted dancer, was one of the speakers at the morning session of the dance consultation in the theater of Riverside Church in New York City. She spoke of the need for such workshops as "places in this commercial world for the expression of art forms that are wholesome, sane, beautiful and full of joy."

Canon Edward N. West of the Cathedral of St. John the Divine, speaking on behalf of churchmen, described current dance developments as a form of worship. Mary Jane Wolbers of the Sacred Dance Guild also told of various church groups across the country that have made good use of choreography in their church services.

In the afternoon, demonstrations of the dance as worship were presented by several groups including the Boys' Interpreters Choir from South Congregational Church, Hartford, Conn., under the direction of Helen L. Gray, wife of the minister of the church.

Halim El-Dabh, who has composed music for Martha Graham, and Hadassah, the renowned ethnic dancer, described dances of other lands.

One of America's top young playwrights, Jack C. Richardson, author of "The Prodigal," urged the church to resume its role as a patron of the arts. Speaking as one of the members of a panel of writers and clergy who met at the consultation on the drama, Mr. Richardson said he knew many dramatists would welcome church commissions "with no strings attached."

Edward Albee, author of the play "The Zoo Story," felt that the most immediately helpful role the churches

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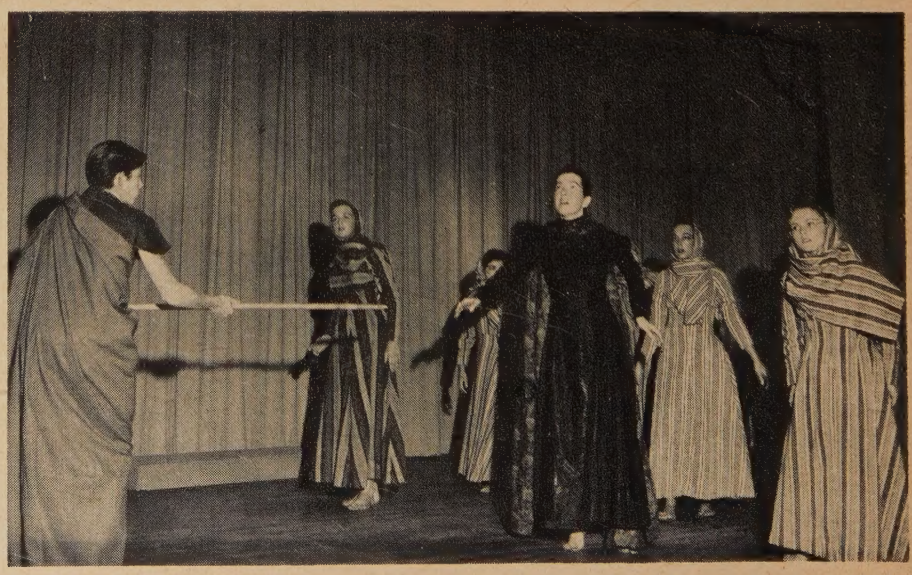
Miss McNamara is a staff member of the National Council of Churches' Office of Information.
Photos by courtesy of the National Council.

Noted ethnic dancer Hadassah presents dance interpretation of 116th Psalm.



Mary Magdalene and women of Jerusalem plead with soldier at the foot of the cross in dance drama. Performers are from the Tuller School on Long Island.

Mary Magdalene is portrayed in dance drama at religion and arts consultation.

could perform was to "throw open their doors to young playwrights and producers." Mr. Albee said that he knew of at least three good drama companies that would welcome the opportunity to perform in theaters of the modern urban and suburban churches.

The three playwrights agreed with the Rev. Marvin P. Halverson, director of the department, when he declared: "What the theater needs is not so much new techniques of production as plays of dramatic worth, which scale the heights and plumb the depths of man's life."

Among the twelve Protestant seminaries in this country now offering courses in religious drama, one (Boston University) now gives a master's degree in this field, stated Robert E. Seaver. Mr. Seaver, who is director of the religious drama program at Union Theological Seminary, told of Union's playwright-in-residence grant from the Rockefeller Foundation. This three-year grant, which is now in its second year, includes a set stipend plus housing at the seminary for the playwright chosen. Robert Hock, whose play "Borak" is being produced this season, is the current recipient of the grant.

As a step in re-establishing the arts as forms of worship and creating within the churches an area of endeavor in which all artists can make a thoughtful contribution to the spiritual life, the consultations were heartily approved by all who participated.

Boys' group from South Congregational Church, Hartford, depicts man's life.

the church looks at the modern city

JOSEPH W. MERCHANT

IN A WORLD of rapid social change whose dominant characteristic is urbanization, it is plain that cities present the most promising and crucial opportunity for the Christian mission in our time. It is promising because the city is the area where the people are to be found in mounting numbers—the equivalent of a new Chicago is born on the globe every month. It is crucial because cities are the culture-forming centers where the Christian mission must either find appropriate expression or become completely irrelevant for a majority of mankind.

Because the facts of city life are often ambiguous and contradictory, the point of view one takes toward the city is of prime importance. For example, we live in a time of profound urban renaissance in which the church has not yet become significantly involved. Yet contemporary programs for slum clearance and urban renewal are not keeping pace with the increasing blight in older urban areas. When we look at the city from the standpoint of the church, it is vital to realize that the key to understanding does not lie in the multitude of sociological complexities that characterize the urban scene but in the theological area.

The distinctiveness of the Christian viewpoint, for example, is in sharp contrast with this trenchant observation made in a United Nations study of the problem of delinquency:

"The United States has come to manipulate the economy to some extent by limiting the range in standards of living among the population; to spread a measure of social provisions to mitigate economic and social hardships; and to establish diverse facilities — economic and social agencies and other resources — to help individuals in trouble. There is no doubt, however, with all this, that the tendency is to focus attention on symptoms and on immediate crises—a preoccupation with externalia rather than with the essence. Americans are profoundly skeptical of chiseling at the foundations of their social order. They prefer the pathological by-products along with the beneficent effects of their system to the consequences of change.

"As a result they tend to operate superficially in the hope that thus their problems may be alleviated, even when such disorders as crime and delinquency are apparently inherent in their social-cultural organization. Perhaps more than anything else Americans distrust the great amount of power—and its possible abuse—that would be required to pound their social structure into some new configuration.

Personal Inadequacies

"Hence they compromise with evil by the partialism of their remedies in the hope that they may ultimately come closer to the ideal. . . . In some measure, at least, it reflects the view that the difficulties encountered in the United States are a consequence of personal inadequacies in a culture that is essentially sound and adequate."

The trouble with this analysis is that it is embarrassingly accurate. We Americans do shrink from profound change. We nurse the symptoms, hoping the disease will go away. We pile up a multitude of social problems by moving low-income families into institutionalized ghettos, which we call public housing projects, and then use the land from which these families have had to move for luxury apartments for the privileged few—and call it progress.

In Louisiana laws that were designed to aid dependent children are used with prurient moralism to deprive Negro children of food because Negroes appear to threaten the established order of segregation. In our fantastic multiplicity of local governments within any metropolitan area, we deprive our cities of their just tax bases. Then we steadfastly refuse to grant the power of taxation to a metropolitan authority, so that those who want to plan more rational city living must deal separately with hundreds of school-district, town and county officials.

In a nation that is 75 per cent urban we continue to give rural areas disproportionate representation in our legislatures, so that municipal causes are regularly at the mercy of a usually hostile majority. And nationally we provide our Department of Agriculture with a budget of six billion dollars a year while spending only 300 million for slum clearance. We shrink from change.

Dr. Ira Reid, Haverford College sociologist, told the 1960 White House Conference on Children and Youth that "urban living today really represents one of the backward areas of our culture." He affirmed that "the city is sick, sick, sick—physically, socially and economically." He also surely implied a moral sickness when he said: "Our urban behavior as citizens, organization men and women, elected representatives, bureaucrats, suburbanites and minorities too frequently gives the lie to our stout assertions of democracy and equality." This allegation deserves our careful examination.

Many of the city's sicknesses are too well known to need elaboration. The disorganization of the inner city creates terrible problems of hostility and frustration. Teen-agers in limbo, schools that fail to teach children to read, narcotics and alcoholism, incredibly bad housing and overcrowding, high rents and miserably low incomes — all are part of the challenge that the church must face if it is not to abandon such areas.

Costly Mistakes

But not all is sickness. The renaissance is real. Acres of slums are coming down. Exciting new forms of architecture and community design display the wisdom of planning that seeks to make the city a place where the essential dignity of persons may be realized. True, there is not enough planning; there are some costly mistakes as when urban renewal programs only reshuffle or redecorate our ghettos. We have not learned the metropolitan meaning of community, but we seem to be getting back to the urban heritage that was once the fountainhead of civilizing influence.

After all, culture, freedom and faith were long united in the city. In ancient Florence the act of baptism was performed in the public square to show that the child of God was also a citizen of the city. The temple had civic as well as religious significance. As Charles Abrams puts it: "From the daybreak of history until the dawn of suburbia, people fled to a city, not from it." Cities were and continue to be the refuge of all who seek to escape the past or embark upon the future.

What, then, are the elements of "sickness"? From the standpoint of the church, certain problems and opportunities constitute especially important horizons for the Christian mission. Mobility is surely one. It has long been a cliché that every city church ministers to a procession. Abetted by expressway systems, mobility now reaches outer exurbia with its lure of "Sunshine Heights" complete with septic tanks, double-session schools and thirty-year mortgages for families that seldom stay put for as long as ten years. Dr. Samuel Kincheloe, formerly Professor of Sociology of Religion at Chicago Theological Seminary, recently summed it up by saying: "Cotton is moving west, cattle are moving east, Negroes are moving north, whites are moving South and everybody's moving to town."

Special Urgency

Dr. Dan Dodson of New York University reports that in the last decade New York City lost a population the size of Washington, D. C., while at the same time gaining a slightly smaller population about the size of Pittsburgh. The point here is, however, that the "Washington" that moved out was largely middle-class white. The "Pittsburgh" that moved in is largely Puerto Rican and Negro. (A concomitant of this fact is that when the city's public-housing program is completed as presently planned, every thirteenth address in the city will be city-owned.) In Chicago two blocks change each week from white to Negro occupancy.

A special urgency confronts the United Church of Christ in relation to these new urban opportunities to serve Negro people. The restriction of opportunity for qualified Negro ministers among us is little short of tragic. The author studied "Congregationalism and the Negro" in 1958 and found that Congregationalists had only thirty-five churches of predominately Negro constituency outside of our segregated jurisdiction in the Convention of the South.

Our separatist tendencies are losing us much-needed Negro leadership. This could well mean the loss of an opportunity to be relevant in today's urban situation. The study showed our Negro churches to be strongest outside the segregated system. For example, the thirty-three churches in metropolitan areas in racially inclusive conferences had a net gain of 1,512 members between 1952 and 1957. In the same five-year period seventy-two metropolitan-area

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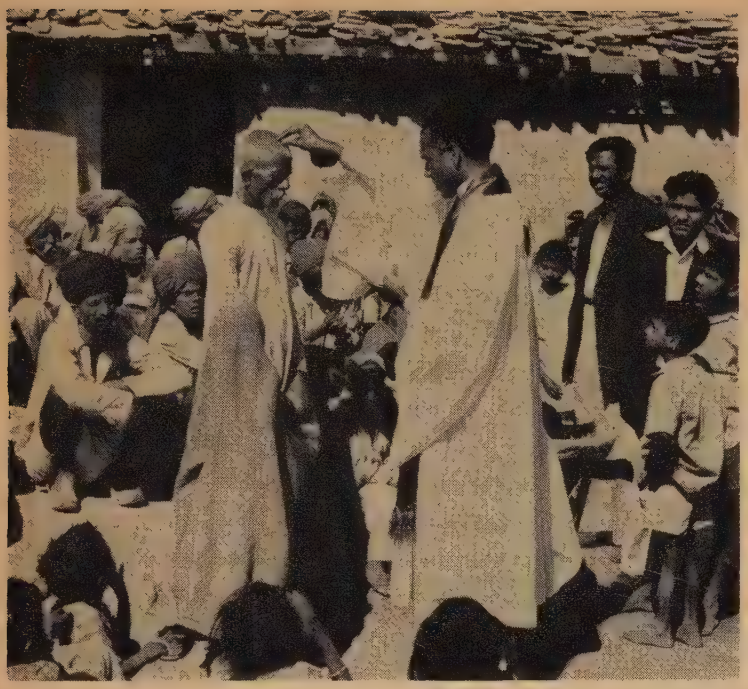
Mr. Merchant is secretary for the inner-city church in the Division of Church Extension and Evangelism, CC Board of Home Missions. Photo by Joel Horowitz from Black Star, N. Y., courtesy of CC Missions Council.



Native Indian minister baptizes Christian converts in a small village near Indore.

CHRISTIAN STEPS TOWARD

WE WERE gathering for a Christian service in a small village in Orissa, India. The fragrance of rice and curry being prepared for the noonday meal filled the air and the little fires in the kitchens could be seen as we walked through the village to the meeting place. Realizing that their dinners were almost ready, the missionary pastor suggested to the people that they eat first and then come to the service. But the villagers protested, saying that they were ready for the service and the meal could wait. So the service began and the vigor of the drumming and singing gave no hint of hunger or fatigue.

The pastor had come to talk about the church and its place in the life of the Christian. As he spoke he quietly turned to a lad sitting near him and asked that he bring a burning stick from one of the fireplaces close by. When the boy returned with the stick, the pastor motioned to him to place it at his feet. Then he went on with his sermon. He seemed to forget all about the stick and the villagers wondered why he had asked the boy to bring it. Some time later, when he finally stooped to pick up the stick, it was no longer burning.

"Why has the stick stopped burning?" the pastor asked the people. They laughed and one man answered, "How can a single stick of wood keep burning after it has been removed from the fire and the rest of the burning wood!"

Good Christians

"Then put it back in the fire and let us see what happens," said the pastor and all the people watched as the stick burst into flames once more.

"Now," he continued, "that is exactly what I have been talking about. How can we be good Christians if we do not come together regularly to worship and learn in the church? We cannot remain separate from each other and still be aflame for the Lord."

The missionary might have continued his lesson by adding that no church can be effective if it fails to recognize its mission to proclaim the gospel to others. As Emil Brunner has put it, the church exists by mission as fire exists by burning. This group of Christians, for example, had been brought together in the village because someone had shared the gospel with them much as people in a village might carry embers from one kitchen fire to another. Some missionary might have passed through on a preaching tour, an Indian evangelist might have stopped there or possibly some relatives or friends who had become Christians had spoken to them about their newly found faith.

To trace the chain of events that eventually led to the telling of the good news in this particular village, we would have to go back to another small group of Christians in faraway America who many years ago had been brought together by a young man who later became the first missionary to this part of India.

His name was Oscar Lohr. He had previously served in Chota Nagpur, India, as a member of the Gossner Mission, but he had to leave his station abruptly when the Indian Mutiny broke out and all missionaries were compelled to flee. He went first to Calcutta and then made his way to the United States, where he became a pastor in New Jersey.

But his heart was still in India and

Dr. Seybold is a retired E and R missionary and former president of the American Evangelical Mission in India. He now lives in New Cumberland, Pa. Photo by RNS.

THEODORE C. SEYBOLD

UNION IN INDIA

he soon gathered about him a group of interested persons representing various denominations, including the German Reformed, Dutch Reformed, Evangelical, Lutheran, Presbyterian and Moravian Brethren. Eager to carry the gospel into all the world, this group formed the German Evangelical Mission Society and in its first meeting stated the purpose to be the opening of mission work in India.

As soon as the society felt strong enough to undertake so great a task, it commissioned the Rev. Oscar Lohr to be its first missionary and charged him to begin work in some part of India where the gospel had never been preached before. This step was taken in 1867, less than two years after the society's organization had been effected. No one was more enthusiastic than this first missionary. When he spoke at his commissioning service he uttered a sentence and a question, which were not soon forgotten. "I am ready," said he, "are you?"

Mr. Lohr, together with his wife and three small children, reached Bombay on May 1, 1868, during the hottest season of the year. As yet they knew not where to go. While attending a missionary conference in the city Mr. Lohr learned of an appeal that had been made on behalf of a district in the Central Provinces called Chhattisgarh, an area that was considered very backward at the time. Accepting this appeal as a call from God, Mr. Lohr immediately decided to go to Chhattisgarh and become the first missionary to that part of India. He could travel by rail only as far as Nagpur; the rest of the 180-mile journey was by ox cart. But nothing deterred this man or his family.

"Village of Rest"

On reaching Raipur, one of the principal cities in the Chhattisgarh area, he was welcomed by Col. George Balmain, the commissioner and highest administrative officer of that region. With his help Mr. Lohr was able to purchase a tract of jungle land thirty-seven miles from the city. Here he settled, using a tent as his home until he was able to clear a building site in the forest and construct a small house for his family. He gave evidence of his faith when he called the place Bisrampur—"Village of Rest."

For the next several years he had to contend with famine after famine, cholera epidemics and many other diseases. But no hardships or difficulties could shake the faith of this hardy Christian. He had a message to give to these people and he gave it. He preached it, he taught it, he demonstrated what it meant through the service he rendered as he helped people, ministered to their sick and lived the gospel in their midst.

Gradually a group of inquirers could be taught and baptized, and a small congregation came into being. Five years later he built a church large enough to seat over one thousand worshipers, in the confidence that some day it would be filled. And it was.

As other missionaries from the United States joined Mr. Lohr and some of the first converts became evangelists and shared their experience with others, new stations were opened and congregations were founded at places far removed from Bisrampur. When, in 1884, the German Evangelical Mission Society was ready to turn over its India field to the Evangelical Synod of North America (later to become the Evangelical and Reformed Church), the assets included 1,926 acres of land as well as buildings to house schools and churches and homes for missionaries and national workers.

Meanwhile other denominations entered the field to work in unoccupied areas of this vast territory. These included the Methodists, the Disciples of Christ, the American Mennonites, the General Conference Mennonite Mission and the Missionary Bands of the World. A fine spirit of cooperation soon developed and led to the holding of an annual interdenominational convention, the publishing of a union hymnbook to be used in all churches in the Hindi-speaking parts of the field and other union efforts.

How far the gospel traveled during the intervening years was evident when our India Mission celebrated its 75th anniversary in 1943 and Christians from far and near gathered in Bisrampur for the jubilee. Representatives of the churches in Orissa joined those from Chhattisgarh. Some had come a distance of 200 miles from the southeast, others came a similar distance from the tribal areas to the northeast.

When the guest speaker, Dr. Donald McGavran of the Disciples of Christ Mission, arose to speak, he said he had climbed to the top of the church tower that morning and as he looked about him had imagined he could see his own mission station far to the north and some of the churches built by the Mennonites to the east, and he thought of the many other mission stations and churches that had been founded elsewhere in the area. All are in a sense children of this mother mission in Bisrampur, he said. "One day we will all come back to this sacred spot and say: 'Here the river of salvation broke forth. This is holy ground.' "

Important steps beyond church cooperation toward church union had in fact already been taken. That story takes us back to the year 1919 when the first

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Financing a college education

HERBERT STROUP

GOING to college is the dream of most American youngsters; financing their way to college is the current nightmare of about thirteen million American families. How easy it is to want to go to college; how difficult it is to pay the bills!

The problem of financing college education is rapidly becoming more complex and perplexing because of the increase in costs involved and the variety of means whereby the cost may be met. By 1970, according to the United States Office of Education, average costs for four years of college will reach a record high of about $15,000 for each student. Today's outlay is about $10,000. Ten years ago it was $6,000.

Undoubtedly, in many instances families will be faced with drastic financial drains in the support of their childrens' ambitions for higher learning. The high hopes of many youngsters may founder on the inability to find adequate financial solutions to the problem of the high cost of higher education. Despite this troublesome outlook, according to a recent Elmo Roper study for the Ford Foundation, 70 per cent of the nation's parents are looking forward to sending their children to college. Yet, almost incredibly, only two out of five of these families are saving money for this specific purpose. Further, the amount being saved is small compared with the total needed.

How can it be that so many parents fail to understand the basic arithmetic of financing college education? Are many of them, through neglect, building up to a great letdown? What will be the cost in human terms of the frustrated plans of countless young people who are denied the opportunity for higher education through a lack of careful financial planning? What, more precisely, is the cost of higher education, and what are the resources available to most families for the financing of it?

College Expenses. Practically speaking, it is almost impossible for a person to secure an accurate account of what a year in college might cost. Although college catalogues seek to give detailed information, most of them list only the fixed charges required by the institution. Generally they omit those expenses that are incurred by the individual whether or not he is in attendance at a college. Obviously, these expenditures can vary greatly from individual to individual. While a responsible budget can be drawn up only in reference to a particular college or university, there are certain guidelines for figuring college cost in general.

An approximate estimate of the cost would include five decisive elements in the total budget of the college student: (1) tuition and fees; (2) room and board; (3) books and equipment; (4) personal expenses for clothes, laundry, recreation and incidentals; and (5) travel.

There is considerable variation among colleges regarding tuition and fees. The greatest disparity occurs between publicly supported and privately supported institutions. There are, however, variations within each of these categories. The differences among private institutions are particularly striking. In New York State, for example, private institutions' fees range from $400 a year to as much as $1,500 for a full program of studies.

The costs for room and board also vary from college to college. Commonly, these charges also are precisely indicated in college catalogues. In 1960, for example, a general estimate of $750 to $800 per year for room and board

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Dean Stroup of Brooklyn College in New York is a noted sociologist and an active member of the Garden City Community (Congregational) Church, Long Island, N. Y. Photo by Herbert Lanks from A. Devaney, New York.

appears to be reasonable. Books and equipment needed by the student in connection with his studies currently cost $75 to $100 per year.

It is in connection with personal expenses that there is the widest variation. Here, obviously, much depends on the habits and expectations of the student and his parents. At any rate, the student himself has considerable control over these expenses. Many students find that they are willing to sacrifice and make every penny count in order to achieve such a worthwhile goal as that of securing higher education. Yet students regularly underestimate this type of expense. Probably a reasonable minimum is $300 to $350.

The cost of traveling from home to college and the frequency of such trips is another important item in the total budget.

Of course the budgets of commuting students in contrast with residential students vary considerably. The commuting student may be able to effect genuine savings. The fees for room and board, for example, which comprise a major part of the residential college budget, can be modified to some degree. The student may need to budget for lunches taken at the college, while he assumes that the family food budget will cover his other meals. The commuter, however, may well have an additional cost for his education simply because he is commuting daily. If inexpensive public transportation is available, his costs are considerably lower than if he must have his own automobile in order to get to a relatively inaccessible college. In some instances commuting costs may be higher than those charged by a college for a room. Yet by and large the commuting student is often able to effect genuine savings.

Paying the costs. In former times, when college education cost less and taxes and the cost of living were lower, it was possible for many parents with moderate incomes to pay completely for the education of their children. If by reason of their financial circumstances parents were unable to provide full support, it was possible for the highly motivated student to work his way through college. Many in the older generation point with justifiable pride to the fact that they were responsible only to themselves for the cost of their college education. These same people, however, desperately need to realize that this type of personal initiative and heroism no longer is practical or possible for most young people. The contrast between what a college student can earn while attending college and the high cost of his education is all too apparent to anyone with an intimate understanding of the facts. Also the side effects of working one's way through college without any other support are apparent. The student's physical and mental health may suffer as a result of overexertion and anxiety. The quality of the education secured under such complicated and wearing circumstances, moreover, may vitiate some measure of the hoped-for gain.

How easy to want to go to college; How difficult to pay the bills today!

In most cases today parents are able to provide some financial support and most students are able to earn some money on their own. The frustrating problem in financing college education is that in many instances these combined sources are not adequate. Careful planning must be given by most college aspirants and their parents to the supplemental sources of support.

In the main, the following are the key sources whereby students are able to pay for higher education:

(1) *Contributions from parents.* Parents may contribute to the support of their children's education out of current income. According to a report by the College Scholarship Service, parents currently do contribute generously. For example, the service shows that parents with an annual income of $7,000 contribute about $1,100 annually when there is one child in the family. When there are two children in the family the contribution is about $800 apiece. When there are three children, $700; four children, about $600; five children, about $550. The parents' contribution naturally increases as family income increases and depends overall upon the size of the family.

(2) *Savings.* Both the parents and the students may have savings to contribute to the securing of higher education. Parental savings may take the form of money deposited in a planned way over a short or long period of years. They also may be the result of a variety of insurance plans now on the market.

In many instances the student himself has saved some money, though the personal savings of students usually do not comprise a significant source of support. In general it appears wise for the student to divide his total savings by the number of years that he intends to spend in higher education, in order that they may supplement his requirements for each year.

(3) *Work at college.* Most colleges firmly believe that their academic programs are designed for and require the full-time attention of their students. In general, they frown upon too much outside employment during the college year. Students in different types of institutions of higher learning, moreover, find different time requirements made of them. For example, the student who takes a liberal arts course may find that he has more time for employment than an engineering student who must devote more of his time to classes, laboratories and other related activities. Any student who plans to work in college should highly respect the opinion of the college officials regarding what is a reasonable expenditure of time. Students tend to overestimate the amount of money they are able to earn in part-time work,

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YEAR OF DECISION

A guide for local CC churches

THERE are times in the life of the church that call us to new ventures with an inescapable urgency. Needs and demands seem to converge upon a particular hour or year. God seems to cry out: "Now, now is the acceptable time! Arise, go, . . . proclaim." Such a year is 1961 for our Congregational Christian churches. We who have known in the past the thrill of responding with imagination and power to the mission imperative are now called again to venture forth boldly in the name of Christ.

The call is from God but he speaks through historical crises that are thrust up in our midst. We have of late been rudely awakened to the vast dimensions of the mission at home. The distinction between Christian and pagan lands has been blurred. The church even in this

JANUARY

PREPARE, study, plan. Prepare now for a parish-wide study of the World Council of Churches' pre-assembly booklet, *Jesus Christ, the Light of the World.* Order copies from the Missions Council in New York for 35 cents each. Call together a few of your key officers and more venturesome leaders this month to read and discuss the Bible passages, the study guide and its questions. You will get help on procedure from *A Method of Small-Group Bible Study,* available from the Missions Council for 5 cents each. Take enough time now to read and collect resource material. Plan how you will reach the largest number of people in natural groupings of not more than twelve or fifteen persons. Publicize your plans and enroll members for the groups at least two weeks before Ash Wednesday, which this year will be observed on February 15.

FEBRUARY

BEGIN Lenten study. This can be a rich and rewarding experience for your whole church. Throughout this Lenten quest we should be asking: "What does this Word say to me? What does it say to us of the church in this generation?" Above all we should be asking, "What is the real mission of Christ and what does it mean for the church to be obedient to him in our time?" It will be helpful if sermons can be related to the main theme. However, the sermon should not try to answer questions before the people have struggled with them. It should rather be an opportunity for summing up and crystallizing the discussions that have gone on. *Our Christian Enlistment* begins this month with the recommendation that this same study book be used. The foundation of the enlistment is a thorough understanding of the church and its mission.

MAY

FAMILY finance and corporate commitment. We suggest two priorities for this month. The theme for National Family Week, May 7-14, is "stewardship." The study guide *Money Management and the Christian Family,* just published by the Missions Council, is ideal for use at this time.

May is also the month of Pentecost. Pentecost, this year May 21, is the date we associate with the birth of the church's mission. This can be the occasion for introducing into the morning worship a significant service recommitting the local church to its central task of mission. The Missions Council is preparing a litany and a brief order that might be helpful. The service might well include some response in terms of the church's own intention with regard to *Our Christian World Mission* in 1962. This response should be reported to the state conference.

JUNE

DEADLINE for voting on the Constitution, church planning conference and fall enlistment plans. June is the deadline for voting on the proposed Constitution and By-laws of the United Church of Christ. This is one of the most important decisions that our churches are called upon to make in our generation.

June is also a time for the All-Church Planning Conference recommended in *Our Christian Enlistment.* This is the time when the program and budgets committee takes a number of the church officers away from the church to confer for a day or more on the budgets and program for the coming year.

This, too, is the month when the CC General Council will meet in Philadelphia. A major concern will be the new objectives of *Our Christian World Mission* for 1962.

country is but a colony of concern set in a vast sea of indifference. The mission is now seen to be very close and urgent.

In the face of these crises God calls us to an accounting for the way we use his gifts. We rejoice in the sharp increase of giving for local churches in the past decade. We rejoice, too, at the great increase in giving for local-church construction in this period. These two types of local-church expenditure exceeded $90,000,000 in 1959. During the same year giving for *Our Christian World Mission* was only $7,000,000. The result is that our national boards are currently having to draw heavily on reserves just to keep the present program going—without the great advances that the times call for.

This is the crisis in which we find ourselves as we move into 1961. The boards, agencies and conferences, working closely with the Missions Council, have set 1962 as the year for a major advance in the support of *Our Christian World Mission*. The goal is $11,500,000 in that year. This is over and above the present two-year goal for the Christian Higher Education Fund. It is hoped that the increases resulting from that appeal can be channeled into the regular apportionment as payments are completed. The new objective represents a 60 per cent increase ($4,500,000) over giving in 1960 (about $7,000,000).

The calendar presented in brief on these pages has been worked out by the Missions Council staff in consultation with officers of the General Council, board executives and program leaders in evangelism, Christian education, missionary education, men's and women's work. The pattern suggested in the calendar is not meant to be rigidly followed in any local church. Certainly state conferences will differ in their emphases. But we earnestly commend to you and your church leaders some such total program, which will set the mission imperative at the heart of your year's activities.

There are still great areas open to us if we will but seize the moment and act. How long do we have? God grant that we may prepare now in 1961 for a mighty response that will herald a new day of missions for our churches and boards. Let us "arise, go, . . . proclaim." Our time is at hand.

MARCH

SHARING, sacrifice, personal commitment. The study program should now be well under way. As part of the body of Christ we need to be identified with the world's suffering. *One Great Hour of Sharing* on March 12 is an opportunity for us to show that Christ's mission is in fact our mission. One-third of the churches in our fellowship responded to this appeal last year. We hope there will be many more in 1961. With the change in the apportionment this year, the CC Service Committee is more than ever dependent upon this offering. Maundy Thursday, March 30, might be an occasion for drawing together what has been learned in the discussions of *Jesus Christ, the Light of the World*. The communion service could include an act of personal commitment to Christ and to his continuing redemptive mission through the church.

APRIL

MISSION, program, budgets. This is the month when we need to confront quite specifically in terms of program and budgets what it means to be members of the body of Christ. The mission begins in the local church and community. *The Program and Budgets Builder* can help officers clarify objectives and plan an advance.

But in this year 1961 it is particularly important that local leaders confront the crisis of our total Christian world mission. It is of utmost importance that during April and early May the story of the urgent needs of the national boards and agencies be told to the churches. Each church will then need to discuss its responsibility and decide what it will do and how it will do it. *The Stewardship of the National Boards,* published by the Missions Council and free for limited distribution, will be of help.

SEPTEMBER-OCTOBER

PLAN FOR visitation and conduct Family School of Missions. This is the time when the church makes its final plans for the visitation on Enlistment Sunday. We recommend also that a Family School of Missions be conducted in local churches from mid-September to the end of October. Briefly, this involves bringing church families into a six-week program of study, worship, recreation and fellowship around the interdenominational mission themes for the year. A full description is being provided with *Our Christian Enlistment* second mailing in June. Consult the *Guide for the Local Church on Our Christian World Mission* for more information.

October is also the month of an important church meeting giving opportunity for all the members to discuss their responsibility as reflected in church program and budgets.

NOVEMBER

TIME for decision. There is no substitute for a carefully planned and carefully executed visitation of the entire parish. It is a time for personal witness; it is a time to lay before every family the claims of the church's total mission. It is a time for decision and response, a time for yielding ourselves to God's purpose. With this imperative in mind, the visitation program is revealed as crucially important for the life of the church.

The program outlined above has been prepared by the CC Missions Council staff in consultation with officers of the CC General Council, board executives and program leaders in evangelism, Christian education, missionary education, men's and women's work. It is designed for the use of all churches in planning their Lenten programs and includes preparation for the Christian enlistment program in the fall.

Chapel Women

(Continued from page 6)

and those chosen by the cooperating country. The seventy-fifth anniversary of World Day of Prayer *(February 17)* will be stressed in each local chapter this year and P.W.O.C. has been invited by United Church Women to send a representative to a pre-World Day European prayer fellowship in Zürich.

May Fellowship

World Community Day is observed by a few chapters and May Fellowship Day is gaining in interest. Use of the interdenominational mission study books is stressed at each rally and many women who studied Africa last year are currently learning more about what the ecumenical mission really means.

The rallies in which I participated began in Naples, where the CC Service Committee has been at work in Casa Mia, in the Protestant hospital and in relief and refugee assistance. I decided to go ahead of the team to find out exactly what the present needs are. I knew that in the past chaplains and members of the armed services had aided both Casa Mia Settlement House and Casa Materna, a Methodist center. I had eaten surplus Navy food at the missions, seen castoff desks and equipment in use there and had known of their entertaining the underprivileged children on shipboard. But I wanted up-to-date information to take to the P.W.O.C. rally.

So for almost a week I slept and ate and worshiped in Casa Materna. I got to know many of the three hundred orphans and two hundred school children, and I was part of the remarkable Teofilo Santi family with Hulda Stettler and the rest of the staff. To one lone building called Casa Mia came some six hundred children each day for classes and craft sessions with health care and one good meal a day eaten out of Navy bowls and cups. Here the little urchins and vagabonds of the Naples slums are washed, learn to share and to cooperate, study, worship and sing (how they sing!). They play and live as normal children anywhere before they go back to their rubble homes again at night.

As I watched the continuous parade of women going to the one pump that serves the whole area to get water for bathing and washing dishes and drinking, I thought of the study book for World Day of Prayer called "There came a woman." And I thought of one Women's Fellowship and the staff of Casa Mia helping these women and their families find the "living water of the Lord" through this social-service center in Naples.

When I visited the relief center I saw Friendly Service packages sent by Women's Fellowships in Iowa, Michigan, New York State and Upper Montclair, N. J. But I also saw many, many empty shelves and with Christmas not far off, I wondered if help would arrive in time.

You can imagine that I used the theme "So send I you" as I told women at the P.W.O.C. rally in Naples about the two mission projects on their doorstep. I had urged Hulda Stettler and Rose Wells, a Connecticut girl who types for Dr. Santi, to attend the rally and their ability to answer questions on needs and opportunities helped stimulate the concern and interest of the women and the chaplains. All agreed these would be their projects throughout the year.

Church's Oneness

The rally at Livorno was attended by members of a daytime P.W.O.C. group and an evening business and professional group. This allowed us to stress the growing interest in "Employed women and the church," a recent study topic for United Church Women *(see* United Church Herald, *December 15, page 16)*. The group was alert and eager to be part of all programs and interests that concern church women back home. The current missionary themes took on new meaning as this chapter told of joining with Italian Protestant church friends to assist local orphanages and homes. The last Italian rally in Verona was made colorful by the presence of Waldensians in a corner receiving a translation of my talk.

This mission of fellowship and sharing, while involving a most strenuous schedule, was at the same time a tremendous opportunity to interpret the oneness of Christ's church everywhere and our part in its program. These Protestant American women, miles from home, are truly trying to become more what God meant them to be as they take part in the total program of the church through the organization Protestant Women of the Chapel.

Status of Union Court Action

THE legal action begun June 20, 1957, by four churches and ten individuals against Congregational Christian organizations and the Evangelical and Reformed Church is marking time while Federal Judge Edward J. Dimock considers what decision to make on a technical motion.

Early in 1960 Judge Dimock granted the request of the defendant Congregational Christian and Evangelical and Reformed bodies for a separate trial on the issue of *res judicata,* respecting the claims made by the plaintiffs. The defendants contend that the issues raised by the plaintiffs were determined by the New York Court of Appeals in 1953 in the Cadman case. The New York court upheld the right of the CC General Council to unite with the Evangelical and Reformed Church. The General Council and its fellow defendants maintain that there has been no material change in the situation regarding the union since the Cadman case was decided, and that the plaintiffs in the current Federal suit have no interests materially different from those of the Cadman Church, its minister and its members.

The trial on *res judicata* began on November 1. After more than three weeks of argument Judge Dimock reserved decision on a motion of the plaintiffs to dismiss the trial on the ground the defendants have not made a *prima facie* case of *res judicata.* He gave both sides until January 3, 1961, to file briefs on this issue.

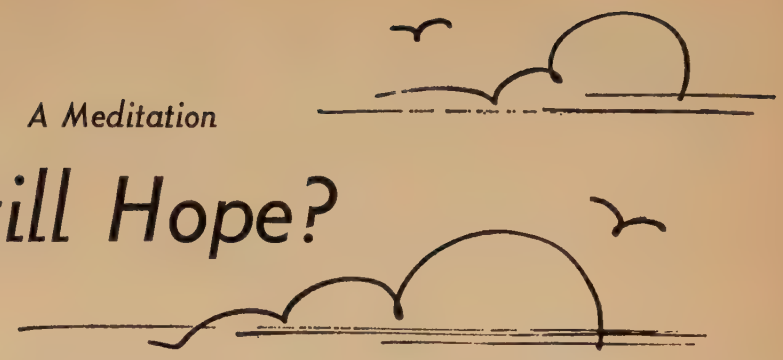
If Judge Dimock decides the defendants have made their case, he will deny the plaintiffs' motion to dismiss and the trial will continue. Should he grant the motion, a later trial would be necessary to adjudge the issues raised by the plaintiffs in their suit for a declaratory judgment.

Activities of the United Church of Christ and the other bodies engaged in the trial are not being affected by the Federal suit. There is no judgment or injunction against any agency, nor will any result from the court's decision in the *res judicata* trial. On the other hand, should the court uphold the contention that all the issues raised by the plaintiffs had been decided in the Cadman case, their suit would be dismissed.

Everett C. Parker
Director, Office of Communication.

A Meditation

Can We Still Hope?



ALLEN HACKETT

CAN WE still hope? I hope so! A Christian facing the new year 1961 has mixed emotions. We see so much that is not according to Christ's will that we are tempted to despair. But something keeps us from that barren mood, something deep and close to the core of our being. Our text in this bewildering day might be the word from *The Book of Zechariah:* "Return to your stronghold, O prisoners of hope."

Faith and Love

My friend John Mitchell Currie, chaplain at Lafayette College, points out that in the Bible hope is bracketed with faith and love. It forms a part of the trilogy in *I Corinthians:* "So faith, hope, love abide, these three." Yet in most Christian teaching faith and love are more frequently stressed and hope is often passed by.

Faith asserts that God is God. We proclaim our faith in God over against those who put their trust in man's wit, his strength or in any other device.

Love is the response we make to God's reality and his care. We show love not only to God but to men, who are made in his image. Faith and love seem to suffice. No—on second thought, haven't we been guilty of oversimplification? We said, "God is. Man loves." But we didn't reckon with the fact that only some men appear to be able to love, and men love only at some times.

The new submarine Ethan Allen, which can fire a missile 300 miles farther than its predecessors, can hardly be described as a symbol of love. *The New York Times* devoted more space to an account of the protests that "marred" its launching a month or two ago than to the address of the general who spoke at the ceremony.

Hope is the patient assurance that in the long run the power of love will prevail. In the immediate present we may regard the protest of the young pacifists as politically irrelevant. The submarine is being fitted out and commissioned. The young people were put in the New Haven jail for "trespassing." And yet their demonstration captured the imagination of the newspaper. What is trespassing? "Forgive us our trespasses, as we forgive those who trespass against us."

Hope insists that there is a final purpose and that it will come to pass. Thus the seemingly hopeless gesture of the young people is finally a sign of hope — their hope and ours — that war will be banished from the earth and that we shall experience "peace on earth among men with whom he is pleased." Hope gives validation to love. We hope for a love we do not yet see prevailing — and we wait for it in faith.

Larger Domain

We begin to see again how hope fits into the trilogy. It projects into the future the things our faith affirms and it promises to love a larger domain and a more complete mastery. Now abide faith, hope and love — these three. And hope (so to speak) is in the middle, resting its arms upon the shoulders of faith and love. Can we still hope? We hope so! For without hope, faith stops in its tracks and love is soon spent.

Hope has two chief enemies, which differ sharply from each other. The first is fulfillment. The second is delay. Paul writes: "Now hope that is seen is not hope. For who hopes for what he sees?" You may have experienced the Psalmist's impatience for the dawn: "My soul waits for the Lord more than watchmen for the morning." Here is hope in a figure that we all recognize. But when dawn comes, that hope for the day is fulfilled! We no longer hope for the day—we have it! Thus fulfillment makes hope unnecessary.

Those of us who observe the Christian year may have encountered a theoretical problem in our observance of Advent. How can we truly hope for Christ's approaching birth when he has already come? I think we have a clue to this difficulty in this realization: Christ has come, but not completely!

Human History

Christ has come in the sense that he entered human history through the lowly tunnel of the manger birth. We can say — we do say with gratitude and joy — that Christ has come! And yet we have to add in the same breath that he has not come completely.

David M. Stowe, writing on the 150th anniversary of the founding of the American Board for Foreign Missions, has pointed out that "nineteen hundred years of missions have only prepared a beachhead on every continent. Now we are ready to begin the real task of world missions. . . . They must be seen as nothing less than a means to the radical transformation of the quality of human existence in every society and in every culture, to the end that one world-wide community of mankind may come into being, in which the decisive power is the spirit of Christ."

Dr. David Stowe's perception sets us straight. We see how much more there is to do — to hope for! The "fulfillment" that empties hope of its meaning is a theoretical rather than a real danger. Our problem is rather to maintain hope at all, within the framework of a world that builds submarines and jails pacifists! If Christ's coming has had so little effect on men and nations in nineteen hundred years, can we believe that he

(Continued on page 33)

Dr. Hackett is minister of Pilgrim Congregational Church in St. Louis, Mo.

CHRISTIAN PREACHING FROM UNEXPECTED PULPITS

ROBERT NEWMAN

We live in a time of extravagant production of printed materials and audio-visual programing. The Herald, *therefore, devotes occasional space to discriminating guidance for people caught in this barrage of impressions. Robert Newman, who assembles these items, is consultant to the CC Board of Home Missions in the field of religion and culture.*

SPARTACUS

THE EPIC story of Spartacus, who led the historic revolt of the slaves against their Roman masters in the first century B.C., is told in grandiose style in this long, enormously lavish movie. The insurrection is preceded by his experiences in the Libyan mines and a gladiators' school where he rallies his companions to desperate escape.

Gathering an army of slaves as they fight their way through Italy to the sea, the rebels find themselves after the long journey without promised ships and are left to face the Roman legions in a final tremendous battle. There is a constant awareness of the appalling injustice in the treatment of enslaved human beings. Contrasting dramatically with the savage brutality of the age are the luxurious splendor of Roman patrician life, the battle of wits in the Senate as the political rivals fight for power and the tender love story of Spartacus and the slave girl who goes with him on the epic march. Alex North's splendid score is particularly effective in the melodies that accompany the love scenes.

Because much of the action is so intensely physical the theme of man's indomitable will to be free is sometimes lost in the overwhelming visual impact of the spectacle. The big-name cast measures up to the grand scale of the picture. Technically the picture is magnificent, as are its period detail and scenic effects. "Spartacus" emerges as a motion picture of heroic proportions.

The Green Sheet

SUNDOWNERS

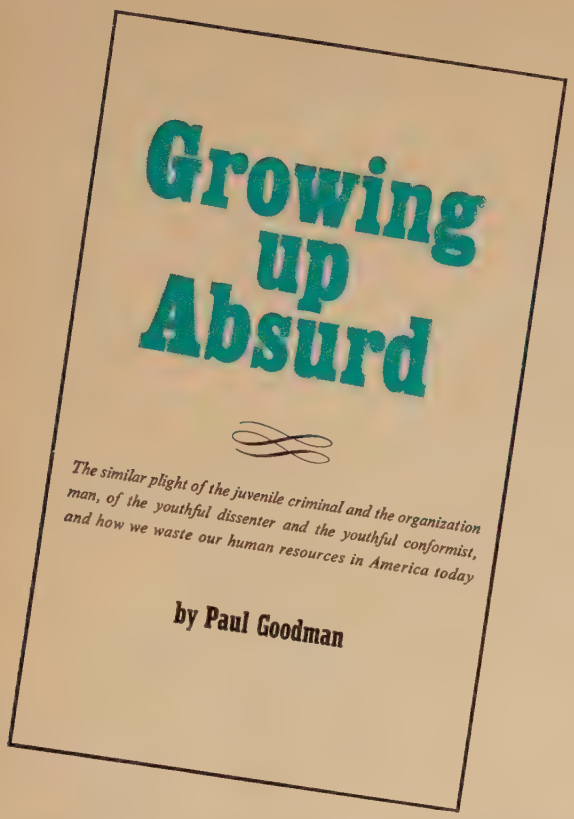
AUSTRALIANS call their migrant sheep drovers and shearers "sundowners" because their home is wherever they are when the sun goes down. One family of this rootless sort—father, mother and teen-age son—has been traveling up and down the country for years, getting work at whatever may cross their endless road by day, sleeping in a tent by night. Their devotion for each other, hidden under a roughish surface, is broken only when the question of settling down arises.

The father loves this kind of life, brightened by an occasional binge, and is loath to give up the freedom it affords. Mother and son, however, long for a home and conspire to save enough money for a down payment on a farm, hoping that at the last moment they can convince the skittish drover of its desirability.

Adventures and people met in their rolling-stone existence make a film lively with local habits of living, warmed with family love, loyal friendships and incidents that are exciting and amusing. Pastoral Australia is beautifully photographed, conveying an almost poetic sense of the vast lonely country and the creatures inhabiting it. There is power and charm in the glimpses of the very human emotions and problems of characters who are consistent and real. Here is a film that by its nature could be sordid and downbeat, but by the quality of its people and the creative direction of Fred Zinnemann is alternately tender, rowdy, funny and hopeful.

The Green Sheet

HAVE WE LOST OUR PURPOSE?


Growing up Absurd
The similar plight of the juvenile criminal and the organization man, of the youthful dissenter and the youthful conformist, and how we waste our human resources in America today
by Paul Goodman

THE YEAR just past was the one in which a presidential commission was appointed to find and articulate a national purpose. It was a year when both parties made political capital of the famine of a strong sense of meaning and purpose in American life. Many contemporary observers of our self-conscious society are suggesting not too mildly that something has gone awry in modern life. *Growing Up Absurd* by Paul Goodman (Random House, $4.50) is a book of social criticism, dealing with such concerns. It is better than most.

This is an angry book. Not the anger of bitter cynicism or despair but the anger of indignation marks this commentary on American life. Paul Goodman is concerned with the dilemma of youth—of growing up in our society. The plight of the organization man, the "beatnik," the silent generation is not dissimilar to that of the juvenile delinquent, he says. The youthful dissenter, the youthful conformist and the youthful criminal all share a similar plight. For we have produced a culture in which growing up is absurd!

Mr. Goodman's book is not "slick" or sensational. He is deeply and poignantly protesting. His concern arises out of a sense of what the religious convictions of justification and vocation really are. Indeed his understanding is more profound than those that underlie the social observations of many churchmen.

This is a book of sharp questions that shake many of the present assumptions of Americans regarding education, human relations and business. It is a book that takes many platitudes to task. There was once a time when cogent and prophetic social criticism came from the Christian church. Such days have passed in America. But if we cannot produce such social criticism, can we at least listen, consider, take seriously and learn from it?

Joseph D. Duffey

Hartford Theological Seminary,
Hartford, Conn.

THE VULGARIANS

By courtesy of New York Graphic Society

We pretend to be VIGOROUS..... yet we have directed so much of our effort to irrelevant PRIVATE consumption & sensuous pleasures - and have so failed to make a considered use of our total resources that our NATIONAL posture is anything but balanced, and anything but VIGOROUS!

BOOKS

THEY LIVED THEIR FAITH

By Fred F. Goodsell *(American Board of Commissioners for Foreign Missions, $5.50, paper $2.50)*

No one but Dr. Fred F. Goodsell could have written this book. For years a career missionary in the Near East, he later became executive vice president of the American Board for Foreign Missions in charge of all its work. Thus to firsthand experience of the missionary's task was added an over-all knowledge of the fields in which the American Board operates and an intimate acquaintance with its administrative problems.

In the Houghton Library of Harvard University are stored on permanent loan the archives of the American Board, a voluminous and invaluable collection. According to Dr. Goodsell, they consist "of journals, diaries, biographies, autobiographies, books of all kinds and in all languages almost beyond cataloguing and description; a fascinating field with stories of high adventure, thrilling suspense, meditations of mystics, strategy matching that of generals and statesmen, tragedy and heroic achievement." Since his retirement Dr. Goodsell has been engaged in the laborious examination of this treasury of human devotion, the first result of which was his book *Ye Shall Be My Witnesses,* published in 1959. Now comes this companion volume entitled *They Lived Their Faith.*

It contains 366 brief monographs, one for each day of the year. Some of the dates are apposite, more of them are not. The over-all presentation, however, gives a complete panorama of the origin and steady development of this the oldest missionary organization in America. It includes sketches of its outstanding officials and missionaries, narratives describing every phase of its work and stories of the devotion and heroism of both missionaries and native converts to the Christian faith.

This book is not designed in the pattern of a historical narrative. Rather it contains vignettes of different forms and colors that together give us a complete and beautiful picture of missions and the missionary.

Evangelism has always remained at the heart of missions. But gradually the idea of it was broadened to include the needs of the whole man—mind and body as well as soul. It was slowly perceived that education and medical care are also valid aspects of Christian concern, as well as agriculture and industry. Thus the horizon broadened until today the non-Christian world has its hospitals, schools, colleges, universities, all the gifts of Christian love to the underprivileged peoples of the world.

On these pages are found accounts of missionary policy displaying the finest kind of strategy and statesmanship. The missionary's whole endeavor must be to create a native, indigenous, independent church trained to believe that its duty lies in propagating the gospel in its own land.

Interspersed among these monographs are pen pictures of some of the great officials of the American Board: its presidents from Governor Treadwell of Connecticut (1810-1823) to Mark Hopkins (1857-1887) to Samuel B. Capen (1899-1914) and to Mildred McAfee Horton of today, its first woman president. Also included are its outstanding administrative secretaries: Rufus Anderson (1832-1866), "the most influential person in foreign missions in America," Judson Smith (1884-1906) as well as the great secretaries of this century.

But naturally our interest is focused especially on the missionaries themselves. Among them were explorers and adventurers, scholars and linguists, educators and physicians, statesmen and diplomats, nurses and teachers. All of them were evangelists, preaching in one way or another the good news of the gospel, believing that it alone could meet and satisfy the deepest needs of mankind. Some of them remained at their posts for fifty or even sixty years. Some surrendered their lives. In 1834 Samuel Munson and Henry Lyman were murdered by a mob in Sumatra. In 1872 J. L. Stevens, one of twelve men sent to Mexico in the early Eighteen Seventies by the American Board, was brutally murdered by a mob. In 1909 during the terrific Armenian massacres Daniel Rogers and Henry Maurer suffered martyrdom. In 1912 Cora May Whelpton at Marash in Southern Asia Minor died tragically of cholera —only one of many who have died while in active Christian service abroad. Yet when we read the story of their lives we find only faith, courage and enthusiasm.

One tries in vain to sum up in imagination what all of this wealth of devotion has done for the non-Christian world. And yet the half has not been told: the sagas of Hiram Bingham and the seven Morning Stars, of Cyrus Hamlin and Daniel Bliss and of scores of other heroes and heroines of the faith whose stories fill these pages. All who are interested in the world mission of the church—laymen and laywomen, pastors, church-school teachers, conference leaders—will find in this book a rich mine of missionary information. No one can traverse these pages without being impressed by the steady development of the missionary idea in response to modern thought, without being awed and humbled by the sacrificial devotion to Christ of those who counted not their lives dear unto themselves that they might make this love of Christ known to all mankind.

Raymond Calkins
Minister emeritus,
First Congregational Church,
Cambridge, Mass.

CHRIST AND THE HOMOSEXUAL

By Robert W. Wood *(Vantage Press, $3.95)*

Is homosexuality a disease or a state of sin? Is the homosexual maladjusted sexually or just different? Is this condition caused by environment or is it innate, a creation of God? How are Christians to react to the homosexual—in repugnance or in acceptance and love? What factors should the minister consider in counseling such people?

The Rev. Robert W. Wood, minister of Spring Valley Congregational Church, Spring Valley, N. Y., attempts to put forth answers to these and countless other questions that arise from this area of human behavior, enshrouded in ignorance, superstition and oppression. As his classmate in seminary and a very good friend, I can only applaud his courage and concern for these children of God. He brings to this pioneering venture a thorough study of the scanty bibliography available and personal acquaintanceship with many such individuals.

We who have had little or no contact with homosexuals discover in the opening section of the book through case histories that they are flesh-and-blood people with special problems due to their "affliction." Their prevalence is shown by estimates ranging from 500,000 to 13,000,000 homosexuals in the United States. The author speaks strongly against the discrimination practiced against this significant minority and lists in compassion their special problems. He rightly castigates the church for its condemnation and unfeeling rejection of these people in need. He calls on Christians to reflect the love of their Lord for all and reminds them of their own sin. Many suggestions are advanced as to how the redeeming love of Christ can be practiced.

In such a controversial and trail-blazing book one naturally finds areas of disagreement. Mr. Wood overextends the definition of homosexuality to friendship between members of the same sex. Nearly all theologians and psychiatrists would disagree with his thesis that "homosexuality is the creation of God (since God is the creator of everything)." God does not create evil, and from the fruits of homosexuality I would say that it is evil and an aberration

of God's creation that we cannot ignore.

Yet the author has put his message across: "Christianity is not for the saints but for the wayward, the overburdened, the sinful, the weak, the lost." The invitation of the church, its ministers and lay people should be: "Welcome. Join us who have fallen short of the glory of God." After reading this remarkable book I vow more than ever before that the doors to my office and home will always be open to the homosexual, as to anyone else who comes seeking the help of our Lord.

William E. Jacobs

Campus minister,
University of Pennsylvania.

SPIRITUAL THERAPY

By Richard K. Young and Albert L. Meiburg *(Harper and Bros., $3.50)*

The subtitle of this volume, "How the physician, psychiatrist and minister collaborate in healing," is an accurate portrayal of its scope. The authors state their purpose as "an attempt to appropriate knowledge from medical disciplines relevant to the minister, and to illustrate how pastoral care can more effectively be given in the light of this information."

The structure of the book is formed by two interlocking patterns. Successive chapters deal with spiritual therapy and a variety of physical conditions ranging from dermatitis and pregnancy to peptic ulcers and hysteria reactions. In every chapter there is a consideration of the basic medical facts, symptoms and psychological effects involved in each condition; a case history describing effective pastoral care in such a situation; and a series of well-founded generalizations regarding pastoral care for persons with the particular illness being discussed.

This approach is an excellent introduction to the subject but the astute reader will note that the limited scope has necessitated some oversimplifications. Case studies must be seen as typical but should not be construed as universally true.

In addition to contributing very practical insights into the need for pastoral care, this book also bears helpful witness to the concern for the *whole* man, which more and more is influencing the thinking of both physician and pastor. The authors, who write from the setting of an outstanding program of education in pastoral care at North Carolina Baptist Hospital, are concerned for the pastor's work in the hospital as a colleague of all the healing professions.

In addition to being of great interest to pastors, the book will be fascinating and enlightening reading for the layman who seeks a deeper understanding of the effect of illness upon the body and spirit and of the resources of the Christian faith and fellowship to meet the needs presented in such illness.

Paul E. Irion

Associate Professor of Pastoral Theology, Lancaster Seminary.

On Sparrows and a Morning Alone

MARY JEAN IRION

It is 8:00 o'clock and the family has just left for the day in its usual state of blessed confusion with books, homework, mittens, brief case, goodbye kisses and car keys flying.

I sit down at my desk and breathe a long sigh that quickly shifts my gears from "low" to "high." The sound of their voices is very dear and I love it, but now I love the enfolding silence of my big house. Only the little noises are left to make music, with theme by the humming motors and variations by the birds. Outside my window a man runs to catch his bus, coat tails flying. Another day has begun.

Eagerly I reach for pencil and paper to write a theme for class on "What I expect from my life." What an assignment this is! I chew my pencil and think.

It won't do to deal with externals. No, I'll have to go down deep for this one. Somehow this paper must show that my expectations for my own life grow out of my convictions about life itself, about my relationship to it and to God. The outline slowly begins to take shape.

Thoughtfully I blow a little dust off the desk. It brings me back to this world and I smile to think that this is the hour when any good housewife is doing the morning chores. Yet here I sit, writing and philosophizing and loving it. I'll get to the chores —but later. Not now, not now! This is a shining hour.

"What I expect from my life"—do I ever expect complete, perfect happiness, I wonder. The "no" is wrung from me with the feeling that my most perfect feast will always be tinged with someone else's starvation. How can one be really, completely happy when he is so much involved with others?

Yet I expect never to be utterly desolate, completely alone no matter what happens, for I am too much involved with God.

My pencil scratches away and hesitates, taps the desk, rests behind my ear, scratches some more. If there is complete happiness, this is it!

My expectations for life don't cease with this world. That has to be made clear, too. I seize upon atheist Max Eastman's essay that I have just read and write down my pity for one who thinks he will simply fall to the ground like a sparrow—content with having made a jewel of the accident of his being. I shall not fall to the ground like a sparrow! I shall rise like a lark at dawn, carrying whatever jewel I have made back to Him who gave it to me so that he will polish and fashion it and behold it, at last perfect, to be used somehow in his majestic plan. . . .

The doorbell rings. It's the mailman with a package. I want to cry: "Oh, Mr. Stewart, are you a lark or a sparrow? I hope you are a lark!" But I smile quite sanely and say: "Yes, it is a beautiful morning. The most beautiful morning I ever saw!" Really it isn't that beautiful. He will wonder what I meant. Well, let him wonder.

My first draft is finished. I read it over and know with a surge of emotion that my life is good. God is good! But what would I write under such a heading if I were someone else—someone whose days had been blighted by suffering and tragedy? Could I find life still good, God still good? Then the Japanese Christian Kagawa comes to mind and St. Paul and Job and Nels Ferré and Anne Frank and a personal friend—all of them have lived with suffering, yet have lived radiantly. And I know through them, if not through myself, that this joy in life and in God is not dependent upon what happens to us. It is dependent only upon our acceptance of the love of God.

I lay my pencil down and realize that in this writing and thinking I have also been praying. Without deciding, "Now I will pray," I have prayed; without words directed to God, I have prayed. But now it is right and natural to say the words that pencil and paper have churned up.

What's that? Almost 11:30? How could it be? I close up the desk and fly at the dishes in the sink, the unmade beds, the dusty furniture. The bread comes out of the wrapper. Where's the peanut butter? Bless George Washington Carver or Mr. Planter or whoever thought it up! Now a spread of jelly. The soup is hot. Here's the milk and I can get the cookies later.

"Hello, children! Did you have a good morning at school? Fine! What a lovely picture you painted, Lisa! Yes, Mark, my morning was good, too. I wrote something again. And I will save it for you. When you are all grown up you will understand why I had such a good morning." Good? It was delicious. Delicious!

Mary Jean (Mrs. Paul E.) Irion is the wife of the Associate Professor of Pastoral Theology at Lancaster Theological Seminary, Lancaster, Pa.

NEWS

WITHIN THE UNITE

LEWIS I. MADDOCKS TO REPRESENT UCC IN WASHINGTON

THE Council for Christian Social Action of the United Church of Christ has appointed a representative to serve in the Washington office of the National Council of Churches. He is Dr. Lewis I. Maddocks of Wooster, Ohio, who will join the council staff July 1, 1961, in a position that represents a new venture in interdenominational cooperation.

As Washington secretary for the council, Dr. Maddocks will be responsible for providing information to the churches on matters of national and international concern. He will serve as liaison between the churches and governmental agencies with which they may be involved in one way or another, and will render such special services as the executive director of the National Council's Washington office, Dr. Fred S. Buschmeyer, or the Council for Christian Social Action may require.

Originally a Congregational Christian, Dr. Maddocks became a member of Trinity E and R Church when he moved to Wooster, Ohio. He has served as a church-school teacher, chairman of the social action committee and president of the consistory. He is a member of the social action committee of Southeast Ohio Synod and was a delegate to the Fifth World Order Study Conference held in Cleveland, Ohio, in 1958.

A graduate of Marshall College in Huntington, W. Va., Dr. Maddocks received his master's degree at Boston University and his Ph.D. at Ohio State University. He has taught at various institutions including the University of Massachusetts, Ohio State University and Ricker College in Houlton, Me., and since 1955 has been assistant professor at the College of Wooster in Wooster, Ohio.

FLORIDA CHURCH DEDICATES NEW BUILDING

"OUR new building is adapted to Florida weather conditions," writes the minister of First Congregational Christian Church of Bradenton, Fla., Dr. Coral F. Badder. "With glass doors on both sides, we have nature's own air-conditioning system for the summer—there's always a breeze. And for winter use we have a good heating plant—which we hope we will not need!"

Though less than three years old, First Church dedicated in November its first building *(see photo)*. Participating in the dedication service were Dr. Harold N. Skidmore of New York, associate secretary of the Ministerial Relief Division of the CC Board of Home Missions, who read the Scripture; the Rev. Robbins Ralph, Avon Park, Fla., superintendent of the Florida Congregational Christian Conference, who preached the sermon; and Dr. William N. Tuttle, Avon Park, superintendent emeritus and registrar of the Florida Congregational Christian Conference, who gave the prayer of dedication.

The new church provides seating space for 450 people. On dedication Sunday and more recently at regular Sunday worship services every seat has been occupied. Currently the congregation numbers 296 regular and fifty-five associate members but, according to Dr. Badder, has a potential of from 700 to 800 members in five years. The membership is made up of an equal number of working and retired people.

Officially constituted a congregation on January 5, 1958, First Church closed its charter membership list three months later with a total of 107 members. Five acres of land were purchased where the present church has now been built, with an adjoining tract of land and a building suitable for use as a manse.

Lamar Philpot

GABRIEL J. FACKRE TO TEACH AT LANCASTER SEMINARY

THE Rev. Gabriel J. Fackre, pastor of the Duquesne-West Mifflin Charge in western Pennsylvania, has been appointed Assistant Professor of Historical Theology and Christian Ethics at Lancaster Theological Seminary, Lancaster, Pa. In making this announcement President Robert V. Moss Jr. stated that the new chair is being established both to strengthen the curriculum and to serve the increasing numbers of students now enrolling.

Mr. Fackre's appointment will not become effective until September 1, 1961, but he is moving to the campus this month to complete his Ph.D. dissertation and to prepare for his teaching duties in the fall.

A graduate of Bucknell University, Mr. Fackre received his B.D. degree from the Divinity School of the University of Chicago, where he is also a candidate for the Ph.D. degree. His dissertation is on the church's response to the problem of depersonalization in industrial society.

During the summer of 1948 Mr. Fackre participated in a University of Chicago summer seminar in Europe. In connection with the seminar he visited and studied the Iona Community in Scotland and missions to working people in England.

He has served as pastor of Grace Church, Duquesne, and Mt. Zion Church, West Mifflin, since 1951. During Mr. Fackre's ministry the latter church was relocated. Also the Milliron Community was founded *(see* United Church Herald, *December 15)*. This community, made up of members of both congregations, is an endeavor to translate the approach of the Iona Community into parish terms. Mr. Fackre has published two books, *Under the Steeple,* of which his wife was co-author, and *The Purpose and Work of the Ministry.*

THREE TOWNS HONOR CONGREGATIONAL EDUCATOR

A CONGREGATIONAL Christian layman was recently honored for more than seventeen years of "faithful service" as superintendent of public schools for the towns of Hanover, Norwell and Hanson in Massachusetts. He is Clifton E. Bradley, now serving his second term as moderator of First Congregational Church of Hanover, Mass., and former moderator of the Pilgrim Association. Mr. Bradley was twice a delegate to meetings of the CC General Council.

More than 150 faculty members, principals and school committee members attended a reception at which they gave expression to their appreciation of Mr. Bradley's "professional leadership, personal integrity and honesty," and testified to "the sincerity and warmth" of his relationships with his associates and with the public.

Everett Tatreau

Photo, taken at the reception, shows *(left to right)* Mrs. Zillah Bryant, principal of the Indian Head School in Hanson, a member of the Halifax Congregational Church; Frederick Small, principal, Norwell High School, member of Yarmouth Congregational Church; Mrs. Clifton E. Bradley, former president of the Pilgrim District of the Massachusetts Fellowship of CC Women and delegate to the second General Synod of the United Church of Christ; Mr. Bradley; and Robert G. Balentine, principal, Hanover High School, member of the Hanover Congregational Church.

A former teacher under the auspices of the American Missionary Association at the Pleasant Hill Academy in Tennessee, Mr. Bradley has been active in the education world for thirty-five years. Prior to going to Hanover he served in Jamestown, R. I., Narrowsburg, N. Y., Saugerties-on-the-Hudson, N. Y., and in Springfield, Mass.

Continued on next page ▸

SOUTH INDIANA CHURCHES BUILD HOME FOR CHRONICALLY ILL

EVANGELICAL and Reformed congregations in Evansville, Ind., and in the entire southwestern area of the state recently broke ground for a sanitarium, to be known as the Good Samaritan Home, for the care and treatment of chronically ill patients.

A corporation made up of pastors and laymen from the supporting churches was organized more than four years ago to build and operate such a home. In 1957 the board of directors purchased from the State of Indiana ten acres of land, a portion of the Evansville State Hospital property located in the eastern part of the city. In the meantime an effort was made to raise $500,000 for the erection of a ninety-bed modern nursing home. Contributions from churches and individuals, supplemented by a Federal grant from the Hill-Burton Foundation, have now enabled the corporation to begin construction. It is estimated that the total cost of the building, fully equipped ready to receive patients, will be $780,919.

Photo shows the architect's sketch for the proposed building. The interior plans have been drawn in accordance with recommendations of the U.S. Public Health Service and have been reviewed by the Indiana State Board of Health.

The Rev. Martin P. Kniker, formerly of San Antonio, Tex., has been employed as administrator. He was pastor of Bethany United Church of Christ in San Antonio when the Eden Home for the Aged was moved from that city to its new location in New Braunfels, Tex., several years ago. Mr. Kniker was involved in almost every detail of the planning and construction of the Eden Home. He also participated in the critically needed public relations program that led to widespread support of the project. Walter P. Goebel, a member of St. Lucas Church, Evansville, is president of the Good Samaritan Home board.

NEW JERSEY CHURCH ADOPTS BOLD PROGRAM

OLIVET Congregational Church in Livingston, N. J., recently celebrated its twenty-fifth anniversary by declaring its affiliation with the United Church of Christ and by reorienting its entire program to make a more effective witness in a rapidly growing suburban area.

In the past decade the population of Livingston has more than doubled and the congregation has had to adjust itself to a community "in transition." Internal dissension that not many years ago threatened to wreck the congregation has been overcome. Benevolence contributions have been substantially increased and a new goal of "giving to others more than we keep for ourselves" may not be as impossible as it at first seemed.

Olivet—now to be known as the United Church of Christ in Livingston—is the only church in the Middle Atlantic Conference that is a 100 per cent subscriber to *United Church Herald.* After making a careful study of available teaching materials for the church school, it has decided to adopt the new United Church Curriculum. *The Pilgrim Hymnal* has been introduced for use in the church worship services and extensive improvements have been made in the sanctuary. The congregation is now planning a building program to increase the size of its Christian education facilities. Olivet was among the first in the Middle Atlantic Conference to ratify the proposed Constitution for the United Church.

Above all, writes the minister, the Rev. Joseph Ward II, a "whole new atmosphere" with regard to the total Christian enterprise has come into being. In place of the assumption that bills for heat, insurance and salaries must at all times be given right of way, the deaconate is now giving priority to the congregation's benevolence obligations. Each month these are paid first in the confidence that bills for salaries and operating expenses will also be met. The Rev. Philip R. Heckman is assistant minister.

RURAL COMMUNITY DEVELOPMENT IS CONFERENCE THEME

PROBLEMS of rural community development in the northeastern United States were the focus of attention when forty key leaders from town-and-country and social-action committees of New England and the Middle Atlantic states met recently for a consultation on church and community development. The meetings were held at the Lisle Conference Center, Lisle, N. Y.

Sponsored by the Town and Country Departments and the Council for Christian Social Action of the United Church of Christ, the two-day conference dealt particularly with the role of the church in communities that are declining in population and in economic resources. Although the discussions were oriented toward the problems of a relatively small section of the country, it was recognized that many implications of the study were of nation-wide significance.

Principal speakers, who sought to analyze situations as they exist and to suggest adjustments the churches need to make in their programs and procedures, included *(left to right seated):* Solomon Barkin, New York City, research director, Textile Workers Union of America; Dr. Carl Zimmerman, Professor of Social Relations, Harvard University, Cambridge, Mass.; *(standing)* Dr. Alfred C. Bartholomew, Professor of Church and Community, Lancaster Theological Seminary, Lancaster, Pa.; and Dr. Paul Ross Lynn, Professor of Pastoral Theology, Hartford Theological Seminary, Hartford, Conn.

WICHITA, KANSAS, CHURCH DEDICATES FIRST UNIT

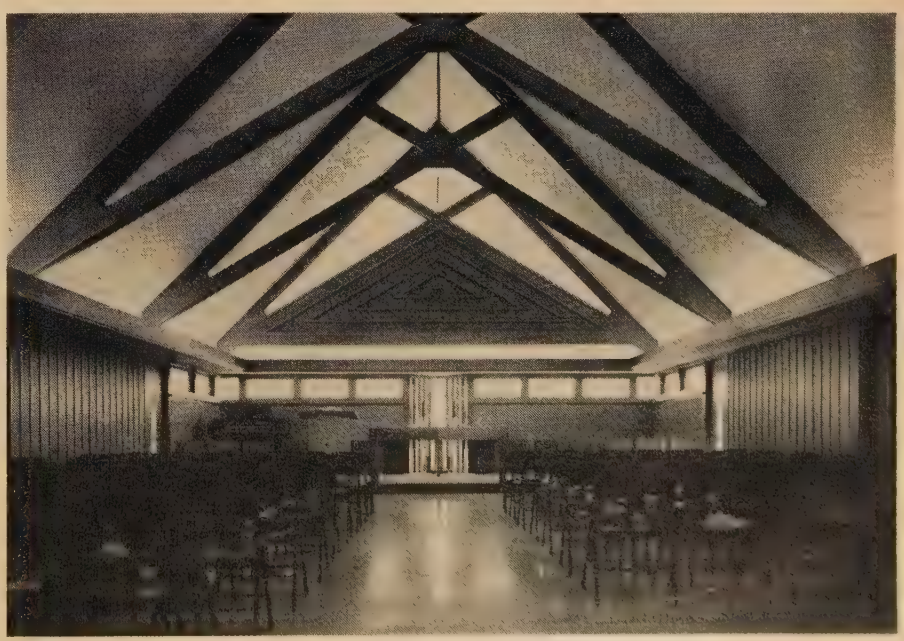
A SERVICE of dedication was held last November for the new building of Concord Congregational Church in Wichita, Kan. The Rev. Stanley U. North, New York, general secretary of the Division of Church Extension and Evangelism of the CC Board of Home Missions, preached the sermon and the Rev. L. Merle Rymph, Topeka, superintendent of the Kansas CC Conference, gave the dedicatory prayer. Ministers of the Southern Association marched in the procession.

Located on a five-acre site, the new building is the first unit of three projected in the master development plan. It covers 4,650 square feet of space and is all on ground level. The main room is now multi-purpose, serving as both sanctuary and social hall. When a new sanctuary is added later, the present room will serve as social hall only.

Along the north wall of this building are the minister's study, the church office, a work room and a kitchen. At right angles to the parish hall is a wing consisting of the narthex and three classrooms separated from utility rooms by a corridor. The roof of the hall is peaked, supported by five wooden trusses and covered on the exterior with wooden shingles.

A striking motif of triangles is used throughout both interior and exterior design *(see interior photo)*. Writes the minister, the Rev. George K. Dreher: "The pointed arch of the ceiling and the reiteration of upward and outward angles make for the impression of saliency. The upward salients suggest aspiration; the outward salients suggest mission. At the same time one is surrounded by abundant light; the amber glass gives a brightness even if it is cloudy out-of-doors. This suggests high-heartedness and revelation and hope to the worshipers."

A diagonally-mounted brass altar cross and two brass candleholders are mounted on the angular wooden communion table placed against the chancel wall.



NEWS of the WORLD

UCC HELPS PROTESTANT HUNGARIANS IN SOUTH AMERICA

THOUSANDS of Hungarian Protestant refugees now living in South America look to the United Church of Christ as their best friend. Since shortly after World War II, the Commission on World Service (E and R) and the Congregational Christian Service Committee, working through the World Council of Churches, have found important ways of expressing their concern for these displaced people and their needs.

Gifts of $15,000 from each of the two agencies enabled the Hungarian Reformed congregations in and near Buenos Aires to purchase the property shown in the accompanying photo. The building provides a home for the pastor, the Rev. Balazs D. Nagy, and his family, a sanctuary where the congregation meets regularly for worship and meeting rooms where various organizations can carry on their activities. Several rooms have equipment for weaving, ceramics and other crafts traditionally popular among Hungarians.

Pastor Nagy, whose work receives regular support from the Commission on World Service, also serves Hungarian families within a radius of 500 miles of Buenos Aires and makes periodic tours to conduct services and to instruct children and young people.

Pastor Nagy was instrumental in gathering Hungarian Protestants living in Montevideo, Uruguay, into a congregation. The Commission on World Service, working through the World Council of Churches, helped to bring Pastor Pal Kovacs from Europe to minister to this group. The commission also supports Pastor Janos Apostol, who works with Hungarians in Brazil.

CHURCH LEADERS DISCUSS APARTHEID ISSUE

FRANK speech and growing unity of spirit" characterized the consultation on race relations held last month in Johannesburg, South Africa, at the call of the World Council of Churches.

The delegates, twenty-four of whom were Negroes, were drawn from South Africa, the United States, the Netherlands, West Germany, Ceylon, Nigeria and eighteen other countries. They included author Alan Paton, a leading foe of apartheid, whose passport had been seized by the South African Government when he returned from a recent trip to the United States. Each of the eight World Council member churches in the Union of South Africa was represented, including the Congregational Union of South Africa. Heading the seven-member World Council delegation were the general secretary, Dr. W. A. Visser 't Hooft of Geneva *(right in photo)*, and the chairman of the Central Committee, Dr. Franklin Clark Fry of Philadelphia, Pa. *(seated at left)*.

The meetings were held at Cottesloe, a men's residence hall of the University of the Witwatersrand outside Johannesburg. The white and Negro churchmen mingled freely in the residence hall in defiance of South Africa's racial laws.

Noting that the Dutch Reformed Church was represented in the group, Dr. Visser 't Hooft said this must be regarded as "an important step forward." In the past this church has been criticized for allegedly regarding the Negro race as naturally inferior.

The World Council leader said it was his "strong impression" that there was insufficient contact between all groups in South Africa and that an effective solution of the race problem could be found only "through a real meeting of minds of all sections of the population. I only hope," he said, "that this conference will contribute toward the improvement of such vital contacts."

NATIONAL COUNCIL ASSEMBLY MARKED BY UNITY PLEAS

THROUGHOUT the six days it was in session last month, the attention of the General Assembly of the National Council of Churches was focused upon an insistent demand for increased cooperation and church unity.

Even before the assembly got under way, a former president of the council, Dr. Eugene Carson Blake, stated clerk of the United Presbyterian Church in the U.S.A., made a dramatic proposal for a new union of four Protestant churches *(see* United Church Herald, *December 29, 1960)*.

Again and again during the week church statesmen called for unity in their formal addresses. In discussions on the mission of the church overseas and at home the relationship of Christian unity to evangelism frequently was mentioned.

Although it was clear to the delegates that the National Council of Churches cannot and should not sponsor any plan for church union, the assembly's triennial message to member churches voiced the most urgent plea ever made by a church body for the denominations to forget their "dividedness" and to join hands "in the Lord's work." Dr. Edwin T. Dahlberg, the council's retiring president, explained that the council can only "stand on the side lines and view with sympathy and prayerful interest" proposals such as Dr. Blake has made.

One step toward the "united witness and united church" that is possible through the council, according to Dr. A. Dale Fiers, an official of the Disciples of Christ, is cooperative long-range planning. The findings of six years of research on the needs of the churches were made public by Dr. Fiers in a report that urged the council to stimulate massive planning efforts by denominations and interchurch organizations in every community and state as well as in the nation as a whole.

The chairman of the council's relatively new study commission on faith and order, Dr. James I. McCord, president of Princeton Theological Seminary, told the assembly, however, that interchurch cooperation is not enough. "We are challenged to nothing less than a radical step in our quest for visible, corporate unity," he said. His commission is charged with helping the denominations to discover the "nature of the unity that God wills and that we seek."

The public attention given to the discussions relating to church unity almost eclipsed the many other concerns that were voiced and actions that were taken by the General Assembly at its San Francisco meeting. Among these were the following:

The assembly "rejoiced" that submerged peoples in many parts of the world are rising to claim their rights. The assembly said the church must be the

RNS

"friend, advocate and sustainer" of the millions who are striving for dignity, justice and freedom.

The assembly urged the ministers and churches of New Orleans to make a vigorous Christian witness to the dignity and worth of the person as a child of God and to combat discrimination based on race, color, religion or national origin. In a resolution, the council commended the officials, teachers and other citizens of New Orleans who have sought to keep the public schools functioning in accordance with the law.

The council received the Syrian (Orthodox) Church of Antioch, Archdiocese of the U.S.A. and Canada, as a member denomination. The Syrian Church, which has a membership of 50,000 in the United States and Canada, became the thirty-fourth member denomination.

In addition to naming a Disciples of Christ layman, J. Irwin Miller, as its president *(see* United Church Herald, *December 29, 1960)*, the council picked an E and R layman as one of its ten vice presidents at large. He is Donald L. Helfferich of Collegeville, Pa., president of Ursinus College, an E and R institution.

The assembly called upon the churches and people of America for thoughtful prayer, continued study and more vigorous support of the United Nations and its specialized agencies. Specifically, the delegates urged that the United States uphold and strengthen the International Court of Justice, ratify the Genocide Convention signed in 1948 and renew its leadership in drafting and enacting the Covenant on Human Rights.

The assembly, through its message, pointed to weaknesses in American society including racial discrimination, violations of public trust, an alarming rise in anti-intellectualism, the lessening of individual and family integrity and a development of cynicism.

Let's Put the Blame

(Continued from page 5)

that their sins are their own.

For this reason also *Psalm* 51 is unique; it contains an honest recognition, at last, that no one had sinned but David. Further, at the deepest level, his sin was not against men merely but also against the good itself, against God. David was then quite willing to stress the mercy, the lovingkindness, the compassion of the Almighty. He certainly hoped that God could and would forgive, for his need of forgiveness was genuine. If others were to blame for his sin he had no need of forgiveness. If his sin was his own he had to be forgiven or die.

Running through *Psalm* 51 the growing recognition that God had not sinned, heredity had not sinned, environment had not sinned—that the sin was real, was truly destructive and was David's alone. Put differently, David did not have to sin. He had been born, like any child, with built-in goodness. His own imagination and volition (the source of all constructive achievement) had turned to evil, had drawn him away from the good. He was therefore not hopelessly a sinner. If he were hopelessly a sinner he would not be a sinner at all, would bear no responsibility for his sin.

Deep in the psalm is the realization, rare in any generation, that a good man had acted stupidly, selfishly, destructively through ignorance, cowardice, blindness against the good of all, and that he and he only had sinned.

Upon this recognition—frank, honest, final—David threw himself on the mercy of the court. What else could he do? He could not hide his sin from others; he could not hide his sin from himself; his sin had not been inevitable, had not been necessary. People who believe themselves righteous often shout for justice; people who know themselves sinners always plead for mercy. Without justice no life could survive upon this or any other planet, for justice is the sustaining structure of all things, the strong faithfulness upholding the world. Without mercy, when we have sinned, no life could long endure, for all have sinned. Justice itself is merciful and mercy itself is just.

David seems much more than a man of war. Clearly he was something of a philosopher. He realized, as few have, that pious deeds, religious acts, do not blot out transgression. "Thou hast no delight in sacrifice," he said. "Were I to give a burnt offering, thou wouldst not be pleased. The sacrifice acceptable to God is a broken spirit; a broken and contrite heart, O God, thou wilt not despise."

Rudyard Kipling, quoting these words, asserted that God decides the destinies of nations not on the basis of their outward religious behavior and not on the basis of their bombs but on the basis of their truthfulness, their honesty, their integrity. "If drunk with sight of power, we loose wild tongues that have not thee in awe . . . for heathen heart that puts her trust in reeking tube and iron shard; for frantic boast and foolish word, thy mercy on thy people, Lord."

The statement is true: "The sacrifice acceptable to God is a broken spirit." It can also be deeply misleading. The purpose of God is not to break man's spirit but to train it in strength to do the good. The Middle Ages misunderstood this point, placed a false value on weakness of spirit, equated timidity with purity and cowardice with righteousness, made men unwilling to challenge and change oppressive government. For this reason Karl Marx said religion is the opiate of the people. False religion is exactly like that—like opium, it puts people to sleep. True religion wakes people up.

God, who is strong, free and brave, seeks men who are like him; he has no love for weakness, slavishness, cowardice. He loved David because he was strong and daring, not because he was weak and whimpering. The divine objective was to dedicate David's daring spirit, to harness his strength to the achievement of Israel's good.

Horses are not broken but trained to pull heavy wagons. Their strength of spirit is harnessed to serve the human cause; a horse with a broken spirit is of little value. In the sacrifice of Christ not weakness but strength was nailed to the cross.

In other words, it is not God's purpose to make men weak slaves but rather strong partners to achieve the good of all.

Something in *Psalm* 51 reaches us, touches us deeply—for David was human as we are. That something, I think, is David's painful awareness that his sin was really a sin, that there was nothing left to do but throw himself on the mercy of the court, nothing he could do, strong and proud as he was, but pray for forgiveness, for a clean heart, a renewed spirit, that God would make him genuinely and inwardly good.

Man is most truly religious not when he claims to be. He is most truly righteous not when he claims to be righteous—not when he blames his sin on his parents or his neighbors. He is most deeply religious, most truly righteous, when he knows that he is neither, that he can make no claim to perfect behavior or purity of heart, that he cannot justify himself.

At that moment, with clarity of insight, he casts himself on the mercy of the court and prays: "Thou desirest truth in the inward being; therefore teach me wisdom in my secret heart. Purge me with hyssop, and I shall be clean; wash me, and I shall be whiter than snow. . . . Create in me a clean heart, O God, and put a new and right spirit within me. Cast me not away from thy presence, and take not thy holy spirit from me. Restore to me the joy of thy salvation, and uphold me."

If God is just, and only just, no man on earth could stay alive for all have sinned and the wage of sin is death. If God is only just, there is no hope for us, no hope for anyone, for there's a shortage of righteousness in us all. God's justice is the strength of the world. You can depend on it, build on it—like natural law. But God's greater strength is mercy to the truly repentant, who blames no one but himself, who does not pretend that his sin is his mother's or his neighbor's. By God's justice he upholds the world; by his mercy he upholds us—saves us by the skin of our teeth.

As Jesus put it, man does not exist for law but law for man. Man must live by law, for law is impersonal, does not change, is not subject to whim. But man's world is personal and there is a margin for mercy.

God seems unimpressed with our good deeds—perhaps they are less good than we think. If God is ever impressed with us, it is when we reach those rare moments of complete self-honesty when we see that our sin is our own and that we cannot pass the buck, and therefore when we pray: "Create in me a clean heart, O God, and renew a right spirit within me." When this prayer is honest, the heart is already clean; when this prayer is sincere, the spirit is already renewed.

Episcopal Group Assails Merger Plan

The American Church Union, the Anglo-Catholic faction of the Protestant Episcopal Church, has assailed the Blake-Pike proposal for Protestant unity (*see* United Church Herald, *December 29*) as "erroneous and unacceptable."

The plan, proposed by Dr. Eugene Carson Blake in a sermon at Grace Cathedral in San Francisco, was supported in full by the Right Rev. James A. Pike, Episcopal Bishop of California. Both "assume that the Episcopal Church is but one among the many Protestant denominations in the United States," said the American Church Union statement. "This is not the clear teaching of the *Book of Common Prayer*."

"The Episcopal Church, as part of the Anglican communion, is an integral part of the historic one, holy, catholic and apostolic church of Christ," the statement said.

The union also criticized the following points that it said were implicit in the Blake-Pike plan: Ministers of other denominations, whose ordinations have not been at the hands of bishops considered to be in the apostolic succession, would have equal status to priests so ordained; no doctrinal agreement would be required as to the meaning of Holy Baptism and the Lord's Supper.

LETTERS

New York, N. Y.

TO THE CO-EDITORS:

We are joyous over the December 15 issue of *United Church Herald*, which just arrived. It is beautifully done, the colors are lovely and the way in which your titles pick up the red highlights most pleasing. It is certainly heartening to know someone who works with such care and understanding.

Barbara Chapin
Committee on World Literacy and Christian Literature.

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Des Moines, Iowa

TO THE CO-EDITORS:

The proposal of the Rev. Dr. Eugene Carson Blake to unite the United Church of Christ with the Methodist, Protestant Episcopal and United Presbyterian churches should be welcomed by all Protestants as a reminder of the need for Christians to join together in the service of the gospel. *(See* Herald, *December 29.)*

However, if the proposal of Dr. Blake and his collaborator, Bishop James A. Pike, is to be taken seriously, we need some indication that the communions they represent are prepared to enter into a united ministry. There are certain things the four denominations could do immediately to show their sincere desire for ultimate union. They could unite their church-extension programs, looking at the nation and each community as a unit, and never in the future establish churches in competition with each other. They could immediately coordinate and eventually unite their foreign-mission programs. They could unite their work in television and radio. All of these actions could be taken without protracted negotiation and would be an earnest that valid church union and not publicity was being sought in this proposal.

If there is to be a serious attempt at union of Protestant denominations along the lines suggested by Dr. Blake, I believe it is incumbent upon those of us who are in the Congregational tradition to consider two important things:

(1) That the witness of the local church in American Protestantism has been the backbone of our Protestant life and has had an enormous influence on the political and social structure of the country. I mean not only Congregational Christian witness but that of the churches in other denominations, including the Episcopal, Methodist and Presbyterian, all of which have a degree of local autonomy. We do not want to form a great central Protestant church at the expense of stilling the voices of the local churches.

(2) The proposed Constitution of the United Church of Christ carefully preserves the centrality of the local church and its freedom to speak and act. It seems to me that if we are to enter into serious planning for a united Protestant denomination, this Constitution should be the basis upon which negotiations between the interested communions should be conducted. This Constitution allows for the development of a national organization that is not authoritarian or hierarchical but may be representative of the wishes of the membership. It permits the widest possible scope in action and witness. The Constitution is broad enough to preserve the cherished forms of non-Congregational churches without invading the rights and privileges of any church members. Above all, it guarantees to the local church the necessary freedom to be the church in fact as well as in name.

James W. Lenhart
Minister, Plymouth Congregational Church.

OBITUARIES

Word has just been received by *United Church Herald* of the death of THE REV. WILLIAM E. BALDWIN of Valley Center, Kan., on October 29. Mr. Baldwin, a CC minister, was 79 years of age.

Born in Liverpool, England, he came to the United States in 1911 and was ordained in 1915. He served churches in Iowa, South Dakota and Oklahoma before going to Kansas in 1939 where he served Seabrook Church in Topeka for nine years and later the church at Plevna.

THE REV. EDWIN A. BECK, retired E and R minister of Cincinnati, Ohio, died December 8 at the age of 85. A graduate of Wooster College, Wooster, Ohio, he received his B.D. degree from McCormick Seminary, Chicago, and his master's degree from Columbia University, New York City.

Following his ordination in 1906, he served for forty years as educational minister abroad, first on the faculties of Huping College and of Huping Agricultural Normal School, Huping, China, and later on the faculty of the American College, Beirut, Lebanon. He also served several summer pastorates in the United States. Surviving in addition to his widow are one daughter and three sons, including the Rev. John D. Beck of Hilo, Hawaii, and the Rev. Robert P. Beck of Cincinnati.

MRS. LUCY C. BRAUN of Portland, Ore., died December 4 at the age of 62. She was the wife of Dr. J. J. Braun, retired E and R minister and former executive secretary of the E and R Board of National Missions. Dr. Braun served churches in Indiana, New York, Colorado, Illinois, California, and Oregon. Surviving, besides her husband, are two daughters, Dorothy, the wife of the Rev. Frederick G. Plocher of Green River, Wyo., and Marian, the wife of the Rev. Kenneth R. Ziebell of the American Church in Vienna, Austria; and three sons, including the Rev. John T. Braun, Portland, Ore., and the Rev. Eugene R. Braun of Picalqui, Tabacundo, Ecuador.

THE REV. FRED R. DOUGLASS, 65, a retired Congregational Christian clergyman, died December 7. Ordained in the Miami Reserve Christian Conference in 1929, he transferred his standing to the Western Association in 1956. Among the churches he served were Scotland, Sugar Creek, Christian Liberty, Teetersburg, Deer Creek and Burrows, Ind. He is survived by his widow and eleven children.

SEYMOUR T. MAC ALISTER of Glenolden, Pa., died November 1. He had been an active member of the Glenolden Congregational Church and had held various state conference offices, including membership on the board of trustees.

Word has just been received by *United Church Herald* of the death of THE REV. ANTHONY PETER, 71, a retired E and R minister, on October 22.

Mr. Peter received his college education in Nagy Koroson and his theological training at Kolozsvar, Hungary, and was ordained in 1924. He served Hungarian churches in Mexico, Connecticut and Florida. He is survived by his widow and one daughter.

DR. EDGAR M. ROSS, a CC clergyman of Evanston, Ill., who had served as interim minister for eighteen churches in the Chicago area during the last eleven years, died recently.

THE REV. HERBERT E. STAHLHUT, pastor of St. James E and R Church, St. Louis, Mo., died December 11 at the age of 46. A graduate of Elmhurst College and Eden Theological Seminary, Mr. Stahlhut was ordained in 1937 and spent his entire ministry in Missouri. He was a member of the board of directors of the Good Samaritan Home and of the Evangelical Deaconess Society in St. Louis. Surviving are his widow and three sons.

Word has just been received by *United Church Herald* of the death on October 16 of THE REV. LOUIS VARGA of Ligonier, Pa. He was 72 years of age. After completing his education in Pancsova and Sopron, Hungary, he was ordained in 1922. From 1922 to 1953 he served churches in Pennsylvania and then became superintendent of the Bethlen Home for the Aged in Ligonier, Pa. His widow and three sons survive.

How to use this issue

PARENTS AND YOUNG PEOPLE . . .

. . . should read Herbert Stroup's practical article on "Financing a college education" (see page 14). This article could be used as the basis for a parents' night program at a Youth Fellowship meeting. CC churches now involved in the Christian Higher Education Fund campaign will appreciate having the information Dr. Stroup presents.

FOR YOUR DEVOTIONAL READING . . .

. . . at the beginning of 1961, see Allen Hackett's "Can we still hope?" on page 19.

WOMEN . . .

. . . will be interested to learn from Myrna Buschmeyer's article on page 6 how wives of U.S. military personnel in Europe cooperate in Protestant Women of the Chapel.

TRY DRAMATICS . . .

. . . as a way to start discussion on personal or social ethics. Several plays are mentioned in Mary F. McNamara's article on page 8. Write for annotated list "Plays for the Church" from the Department of Worship and the Arts, National Council of Churches, 475 Riverside Drive, New York 27, N. Y. Church-school leaders should watch for "Drama in Christian Education," a special issue of the *International Journal* to appear late this month.

"INTO ALL THE WORLD TOGETHER" . . .

. . . is the world-mission study theme for laymen, women and young people. Theodore C. Seybold's report on the India mission poses these basic questions: Should our missionaries carry any denominational emphasis into such countries as India? What is an American denomination's responsibility to the united churches of India?

UNITED CHURCH HERALD

The Church Looks at the Modern City

(Continued from page 11)

churches under segregation produced a combined net gain of only 101 members. We suffer from an acute shortage of color-blind pulpit committees.

Mobility and the changing character of urban communities are only two facets of a vast spectrum of opportunity and need. A rediscovery of the warm and forgiving fellowship that is true Christian *koinonia* is essential in an industrial society characterized by the impersonality of the time clock and the depersonalization of the individual in crowded masses where statistics seem more important than persons. This objectification of persons is, of course, the seedbed of the totalitarian state and the antithesis of the Christian gospel.

Moreover our church programs are singularly lacking in services to deviant families, single persons, the widowed and divorced, or broken families, all of whom abound in our cities. One horizon of opportunity lies with the artists and intellectuals who often mold the cultural life of the community with virtually no contact with the church because the church, once the patron of the arts, seems to value conformity above creativity. True, the artists have also tended to reject the church but, says a young man who has pioneered a ministry of this type with some success, "the church by and large has lost that capacity to suggest the mystique, the hidden and illusive meanings, in the verb 'to be.'" This, he believes, is what many artists today are seeking to restore.

One need that cannot be neglected much longer is money. The more we look seriously at our urban areas through the eyes of our state conference and synodical administrators in the United Church of Christ the more we discover tremendous needs that cannot be met because our levels of giving are so low. There are vast needs for ecumenical experimentation, for replacing archaic facilities, for relating city and suburb in common metropolitan strategies. In many areas of low-income but rich human potential we are forced to ignore promising opportunities.

If we believe in the crucial character of the urban renaissance—if it is to be genuinely a rebirth of people—it must be a rebirth in which the church behaves more responsibly than it has yet shown itself ready and able to do. If these words sound overly critical it is because we are discovering that, even in our "best" churches, there is a pitifully inadequate understanding of our mission as Christians. The cultivation of a deeper perception of what it really means to be a church member is a compelling goal for every city church.

Dr. Yoshio Fukuyama, field research secretary of the CC Board of Home Missions, and the author have been studying effective city churches for five years. Dr. Fukuyama has just completed an analysis of more than four thousand Congregational Christian responses from twelve of our most effective churches. He has identified five types of church members. These are the "cognitively oriented," the "cultically (or ritually) oriented," the "creedally oriented," the "devotionally oriented" and finally, the nominal church members.

Frankly, we have been saddened and chastened by the results. One-third of all the respondents had to be considered nominal members, for their understanding of the faith was too weak to be called anything else. The ways of the world are their ways. The church seems for them to add only the incense of piety to secular attitudes, understandings and behavior. Sadder still is the fact that the next largest group is cultically oriented. For them the rites and practices of the church seem "good to have in the community." But this is essentially a position of conformity to the culture rather than a profound commitment to the gospel.

True, these members pledge to the church, attend its services, often accept positions of responsible leadership. No one would deplore this fact. But although many members showed orientation in more than one of the four types identified besides the nominal, it seems almost tragic that only 2 per cent of the members of our most effective churches were identifiable as oriented to all four types, which would presumably be the ideal for a well-rounded perception of what the church is all about.

It is for this reason that I have stressed the importance of the "point of view." It is only when we look at the city from the standpoint of the church that what we find begins to make a difference. Let me return to Dr. Reid's allegation of a sickness and quote him further: "We have masses of 'sub-culture people' in cities who place heavy reliance upon casual, makeshift and individualistic adjustments to the urban world. How do we knit together these loose population groups into living communities of interest before this continuing degeneration, this endemic sickness tendency, renders the environment impotent in the press for human welfare? Kenneth Burke hurled the challenge when he wrote: 'And in this staggering disproportion between man and

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no-man there is no place for purely human boasts of grandeur, or for forgetting that men build their cultures by huddling together, nervously loquacious, at the edge of an abyss.' "

Here, then, is a place for the meeting of the church and culture in serious encounter. Here is an answer to the accurate and embarrassing observation of the United Nations report. For the church has an eschatological word of affirmation: "Be of good cheer; I have overcome the world." We in the church do not need to huddle together, nervously loquacious, on the edge of an abyss. We know the world is God's.

The point is that Christ is in the city and only Christ is the compelling evangelist. We cannot expect our confrontation of culture to be significant unless the Christian mark of self-giving love is implicit in our witness—yes, in every program of the church. We already have too many cultural "success stories" that must be a tremendous embarrassment to Christ. What we lack is the essential involvement with the changing cultural scene around us so that being involved where Christ is we can find him and help bring about a full-orbed renaissance through faithful witness to him.

Union in India

(Continued from page 13)

congregations in the Chhattisgarh area were organized. A year later a number of evangelists and teachers were ordained and became the first Indian pastors to serve these churches. Five years later the congregations were organized into a self-governing body, called the India Mission District. The district was not yet autonomous, since it derived its authority from the church in America, but it served to train the churches to work together and gave them a feeling of unity, thus preparing them for the next important step toward the founding of a truly indigenous church.

In 1938 the India Mission District became a member of the United Church of Northern India, which numbers some 400,000 adherents and extends across North India from Bombay in the west to Assam in the northeast, and from the Himalayas in the north to Central India in the south. It is now known as the Chhattisgarh and Orissa Church Council of the United Church of Northern India.

The churches with which the India Mission District joined to form the United Church of Northern India included the American Marathi Mission of the American Board of Commissioners for Foreign Missions (thus the churches of Congregational Christian and Evangelical and Reformed background in India were united long before their parent churches in America were able to unite). Also included were the American Presbyterian Mission, the Canadian Presbyterian, the Church of Canada, the English Presbyterian, the Irish Presbyterian, the London Missionary Society, the New Zealand Presbyterian, the Welsh Presbyterian and the Moravian Church in Ladakh.

In 1955 another historic step was taken when the United Church of Northern India adopted an overseas mission program and commissioned the Rev. and Mrs. Din Dayal to begin mission work in Nairobi, East Africa. Before they left for Africa, Mr. Dayal toured the United Church and was received with great enthusiasm everywhere.

So great was the zeal shown in the Chhattisgarh and Orissa Church Council that over three times as much money was raised for the work that first year than had been allocated to the council by the General Assembly as its portion. Much of this was due to the sacrificial spirit shown by the women of the church, who contributed one or more handfuls of rice from their daily supply every morning. As a result, over Rs. 1000 ($210) was sent to the treasurer instead of the Rs. 350 asked for. The meaning of the word "mission" came to be understood as never before!

It would be difficult to find a better example of "togetherness" than the General Assembly of the United Church of Northern India. At these conferences men and women from the various parts of North India meet to discuss and plan the work and mission of the church they love. People of vastly different backgrounds, traditions, customs and languages gather in one great fellowship, the Christian church, the body of our Lord Jesus Christ.

Here on the floor of the assembly mingle Punjabis and Bengalis, Gujeratis and Assamese, Oriyas, Uraons, Chhattisgarhis and Marathas, Christians from the tribal areas and from distant Ladakh, not to forget the men and women from the West, the Englishmen and the Scotsmen, the Irish and the Americans—we hear them all speaking of the mighty works of God.

And how this circle of togetherness continues to widen! An even more inclusive and significant union than that represented by the United Church of Northern India is in the offing. It is anticipated that by 1963 the Church Union of North India and Pakistan will be consummated. This union will join the present United Church of Northern India with six other negotiating bodies: Council of the Baptist Churches in Northern India; Churches of the Brethren in India; Disciples of Christ; Church of India, Pakistan and Ceylon; the Methodist Church (British and Australasian Conferences) and the Methodist Church in Southern Asia. This important next step in the life of the church in India will contribute greatly to strengthening the Christian witness in that land of opportunity.

Can We Still Hope?

(Continued from page 19)

will come in a fuller sense? How long, O Lord, how long?

David Stowe writes of our world-wide mission enterprise as "preparing a beachhead on every continent." He shows us that the total task is "the radical transformation of the quality of human existence in every society and in every culture." Before such a tremendous task we tend to collapse in anticipatory exhaustion. We are not unlike the youngster who was hiking with her father across a burned-over plain on a hot July day. At a certain point she sat down and announced that she wasn't going to walk any farther. The distance to be covered looked too overwhelming. But somehow she was persuaded to take another try! There are times when the Christian church feels quite as hopeless as the bone-weary child. One of the proverbs puts it pithily: "Hope deferred makes the heart sick."

How do we get over this heartsickness? How do we rekindle hope when it has grown dim? With a wry smile somebody may be saying, "Just put a bigger carrot in front of the donkey." But notice what is wrong with this familiar symbol of incentive. The donkey never reaches the carrot because it is fastened to him by a cynical donkey-driver. This is far from the Christian definition of hope.

In sharp contrast look at this appealing picture in Kierkegaard's *Purity of Heart:* "The good teaches the striving one. It helps him. But only in the way that the loving mother teaches a child to walk alone. The mother is far enough away from the child so that she cannot actually support the child, but she holds out her arms. . . . And yet she does more; for her face, her face, yes, it is beckoning like the reward of the good and like the encouragement of eternal blessedness. So the child walks alone with eyes fixed upon the mother's face, not on the difficulties of the way. . . ."

The hope, then, is outside us and around us. We go forward stumblingly—yet with assurance that loving arms are near. Moreover, we go forward knowing that to some degree we can walk because we have walked. Each step taken gives courage for the next.

So, too, the Christian mission takes hope from the distance it has come. On the day when Jesus died the disciples had all fled. Yet they came together—some to the empty tomb, more to the upper room at Pentecost. His ongoing presence nerved them to make their witness, cost what it might. Armed with his realized presence beside them, they formed a fellowship in which they were willing to mingle their goods and to care for one another with intimate, tender care.

Continued on next page ▸

(Continued from previous page)

This kind of caring shook the pagan world. Family life was strengthened against the dissoluteness of a libertine philosophy. The self-discipline of the church held firm when the barbarian hordes swept down and destroyed the ponderous respectabilities of the Roman Empire. In the Dark Ages the monks with their manuscripts were able to maintain small oases of peace and serenity in a desert of strife and warfare.

When the shackles of feudalism fell away, the human person took on new dignity as an individual. The seeds of political democracy were planted deep. The Protestant Reformation affirmed the momentous fact that persons may know God directly, intimately, saying "Thou" to him and then to one another. The Christian mission gathered up all these liberating movements and in a sense rode upon their momentum. When Christian missions take root in any land, all forms of tyranny and deep layers of ignorance are put on warning. Poverty is made a primary target.

Before 1800 William Carey, the shoemaker turned missionary, wrote from India asking the Baptist Missionary Society to send seeds in tight bottles, "scythes, sickles, plow wheels and such things." When Sam Higginbotham founded the Allahabad Agricultural College in the early part of this century, he was building on a whole century of agricultural missions. The gospel and the plow belong together.

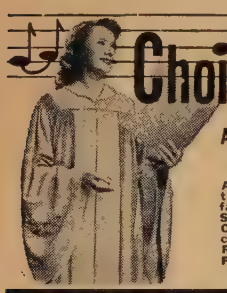
We saw at Serampore some of William Carey's original translations of the Gospels into Bengali and some of his writings in the thirty-three languages and dialects that he mastered! The college and theological seminary that he started have been a fountainhead of learning over all these years.

The Christian mission characteristically attacks poverty, ignorance and tryanny. The caste system in India is being dissolved in the main by two forces: the Christian teaching of the sacredness of every human personality and the Gandhian attack on untouchability. Such are some of the beachheads of which Dr. Stowe speaks.

We know full well how far we have yet to go. We know the difficulty of bringing the abundant life to city-dwellers and farmers, to sharecroppers and migrants. We know how small a minority the Christians are, and how powerful are the forces that roll on to engulf men in non-Christian movements. And yet we dare to hope.

In every age a small loyal band has "waited for the consolation." We know some of the things we must do to prepare the way—rough places that must be made smooth, valleys that must be filled and mountains and hills made low. The first and most difficult task is to prepare our own hard hearts.

But the fulfillment is so glorious, the hope is so luminous, that any sacrifice is a small price to pay. Prodding and cajoling could not make the tired child by the trail go on. But with home almost in sight and with her father beside her, she rose and went on. Beachheads (in Dr. Stowe's comparison) are tenuous footholds indeed, yet they are the beginning of invasion and penetration. The slender areas that Christ has won are so transformed, so gloriously different, that we can press on to take for Christ the stubborn pockets of resistance. Our confidence is that at the name of Jesus every knee shall bow and every tongue confess that Jesus Christ is Lord. In this faith we live as prisoners of hope.



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Financing College

(Continued from page 15)

in the same manner that they tend to underestimate the amount they will need for personal expenses.

Certain colleges offer a work-study program. At these colleges the student devotes a certain part of the calendar year to study on the campus and other parts to working in situations that hopefully are related to his educational and vocational goals. A student attending a work-study type of college is generally able to earn more than a student in a more traditionally organized institution.

(4) *Summer work.* Many students are able to earn money in the summer months prior to entering college. Most high-school graduates, however, cannot count on earning a significant part of their college support through summer employment. In general, a student who earns $250 in the summer before college is doing quite well.

But as a student progresses through college he often finds it possible to secure more remunerative and interesting employment. Thus in the summer prior to his senior year a student might count on earning as much as $450 to $500 from summer work.

(5) *Scholarships.* The uninformed parent very often counts on his children's winning scholarships. But according to the Home Life Insurance Company of New York, the average scholarship is only $145, despite the fact that there are about 690,000 annual scholarships totaling approximately $100,000,000.

Most colleges set aside relatively large sums from their annual budgets to make scholarship awards both to able and needy students. Currently many colleges are providing scholarships from college resources for as many as 50 per cent of their student bodies. A college that has high tuition may also be relatively generous in its allocation of scholarships.

College scholarships today are offered by many sources other than the colleges themselves. Industries and labor unions, fraternal and charitable organizations, and a host of other organizations, foundations, agencies and private individuals are engaged in scholarship programs. There appears to be a marked trend, however, toward granting scholarship aid less on the basis of high-school performance and character testimonials than on demonstration of financial need. The high-school counselor and the college admissions officer are two important sources for any student who seeks a scholarship.

(6) *Student loans.* According to a variety of sources, including the Bureau of Labor Standards of the United States Department of Labor, the average college graduate earns $113,000 more than a high-school graduate during his working career.

The chairman of the department of economics at Harvard University, Dr. Seymour Harris, estimates that the difference is closer to $200,000-$250,000. Obviously such estimates are generalizations and have no meaningful relationship to any particular individual. But if a college education can be viewed as an authentic financial investment, aside from its other virtues, then it may well be possible for students to consider student loans as a means of furthering this investment.

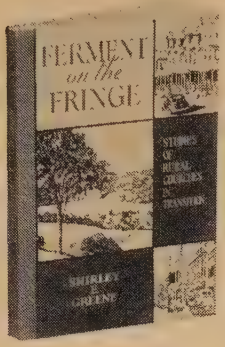
Of course most people hate to go into debt, although many are forced into this condition through inadequate income or overspending. But surely getting an education is a justifiable reason for going into debt. In fact, another part of the American tradition strongly indicates that a person need not wait for the enrichment of his life if he is able to pay for certain benefits over a period of time. Such a view well might be considered by the student who is unable to use other means of achieving his full support at college.

Student Loans

The sources of student loans are myriad. Many of the sources previously listed for scholarship aid also offer student loans. In addition some states, like Massachusetts, New York and Maine, now have student-loan programs that are in one way or another state-supported. The National Defense Student Loan Program, moreover, is one of today's most farsighted and generous loan programs. Under certain conditions a student may secure a loan up to $1,000 a year, beginning with the freshman year. A total maximum of $5,000 may be borrowed. The repayment of the loan must begin one year after the completion of the student's formal education, unless military service intervenes, and must be completed within ten years. Interest is charged at the rate of 3 per cent per year.

For students who later go into public elementary or secondary-school teaching, one-half of all they have borrowed is "forgiven," or, to say it in another way, is converted retroactively into a scholarship. This conversion takes place at the rate of 10 per cent of the total loan per year of teaching, for a maximum period of five years. Only full-time students accepted for admission to or already enrolled and in good standing in participating colleges are eligible for these loans. Special consideration is given to students with a superior academic background who express a desire to teach in elementary or secondary schools, and to students whose academic background indicates a superior capacity or preparation in science, mathematics, engineering or a modern foreign language. Students whose plans do not fit into these categories, however, are not eliminated from the program.

It is a truism to say that the student with acceptable ability and a strong interest in securing a college education can probably find, through a combination of resources such as those just indicated, sufficient financial support to bring his dreams into reality. For a great many students, however, nothing less than careful planning, ingenious and complex effort and a dependence upon a variety of benefactions will meet the financial burden of college attendance.



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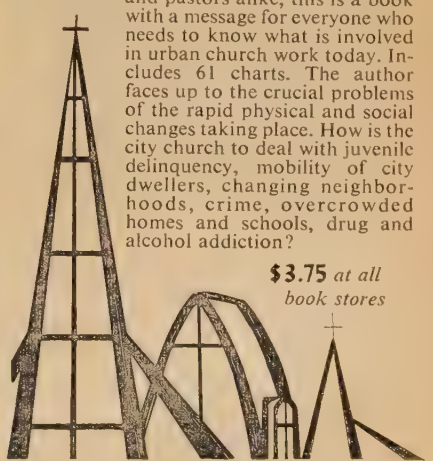

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DUMIN, AUGUST (I), Rosamond, to 44757 N. Genoa Ave., Lancaster, Calif.

EDOM, FRANK E., San Diego, Calif., to 6210 S. Kingshighway, St. Louis 9, Mo., associate pastor of Redeemer.

FEIERABEND, HERMAN A., Farina, to 205 Elm St., Nashville, Ill., (retired).

FRIZ, HELMUT R., to 5601 Lisette Ave., St. Louis 9, Mo., (change of residence).

GOBRECHT, WALTER R. (E), Norwalk, to 15632 LaBarca Drive, LaMirada, Calif.

GODFREY, ROBERT F., Lincolnton, to R. 1, Box 491, Lexington, N. C., pastor of Pilgrim.

GOODLING, RICHARD A. (G), Box 115-A, R. 1, Durham, N. C., (mailing address).

KRATZ, DANIEL G., to R. D. 1, Bethlehem, Pa., (change of residence).

KUTZ, GREGOR W., West Concord, to 1220 N. Baird Ave., Fergus Falls, Minn., pastor of First.

MAGGART, RAYMOND M., Rochester, N. Y., to 611 E. Myrtle St., San Antonio 12, Tex., pastor of Bethany.

MANN, A. O., LeSueur, to Henderson, Minn., (retired).

MAUCH, WILLIAM G. (E), Box 133, East Orleans, Mass., (correction).

MUELLER, ERNST O., Norfolk, Neb., to R. 1, Clarksville, Iowa, pastor of First.

PETERS, CHARLES (E), Lansdowne, to Mulberry Lane, Haverford, Pa.

PRUITT, PAUL F., 4213 Arbordale Ave., Tacoma 66, Wash., serving Mayflower United on privilege of call.

SCHMIDT, C. RALPH, Elmore, to Bettsville, Ohio, (retired).

SCHOPPE, PAUL E., Moro, Ill., to 1558 Champlin Drive, St. Louis 36, Mo., (retired).

SHOFFNER, KENDALL B., Henderson, Ky., to 512½ E. Riverside Drive, Evansville, Ind., (minister without charge).

TWENTE, THEOPHIL H., St. Louis, to 18 W. Jackson Road, Webster Groves 19, Mo., (retired).

VOSS, HENRY D., Fulton, Mich., (retired).

WEIDLER, EDWIN R. (Ch), San Francisco, Calif., to Chaplain's Office, Basic School, Marine Corps School, Quantico, Virginia.

ZIMMERMAN, ROBERT P. (E), Westminster, Colo., to 240 W. Ethel Ave., Lombard, Illinois.

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BRUSH, STUART C., Richmond, Vt., to religious adviser, Champlain Christian Association.

BURLINGHAM, ROGER O., assistant, State Street, Portland, Me., to Pomfret Center, Connecticut.

CONDON, GEORGE D. JR., to United, Pelham, Massachusetts.

CROY, ERNEST F., minister of Christian education to minister, Federated, Ashland, Massachusetts.

DANIEL, R. BERWYN, Memorial, North Quincy, to Stoneham, Mass.

DOORN, JACOB, to Melville Union, Godfrey, Illinois.

ELLIS, MILTON J., First, Isabel, to First, Milbank, S. D.

FIGLEY, J. PATRICK, student, to director of youth, Union, Ormond Beach, Fla.

FREDERICK, ROBERT, to assistant, First, Lombard, Ill.

GRAVES, THOMAS H., Montvale, Woburn, Mass., to Clinton, Conn.

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MAC ROBERT-GALAZKA, MRS. HELEN G., First, Dudley, Mass., to Glenwood, Iowa.

MARTIN, DANIEL K., Emmanuel, Springfield, Mass., to Union, Fishers Island, N. Y.

MILNES, MRS. FRANCES H., director of religious education, First, East Hartford, Conn., to director of religious education, Longmeadow, Mass.

MINASSIAN, GEORGE D., to First Armenian, San Fernando Valley, Calif.

OLSEN, JOHN H., Wellfleet, Mass., to First Christian, Kittery Point, Me.

POLHAMUS, GLADYS M., Otis, Mass., to assistant, St. Andrew's United, Montreal, Quebec, Canada.

RANSOM, DAVID P., to Federated, Avon, Ill.

RHODES, ROY, Caledonia, to Atkinson, Ill.

RUDY, WALTER L., associate, Naugatuck, Conn., to Community, St. Paul Park, Minnesota. *(Continued on next page)*

Week of Prayer for Unity

The "Week of Prayer for Christian Unity," held each year on January 18-25, is an occasion when Christians of virtually every church in all parts of the world join together in praying for unity. This year North American Christians will participate in greater numbers than ever before, using prayer leaflets prepared by the Faith and Order Commission of the World Council of Churches. Leaflets may be obtained in small or large quantity from the World Council, 475 Riverside Drive, New York 27, N. Y. A special subject is given for each day in the week. All are connected with the theme "Jesus Christ, the light of the world."

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SAARION, CHARLES E., First, Cloquet, is also serving Morgan Park, Duluth, Minn., as interim.

SEABORN, DUANE, to East Lebanon, Me.

SOUSA, CHARLES F., to Lincolnville Center, Maine.

WILCOX, RICHARD F., to West, North Dighton, Massachusetts.

YOAK, ROBERT N., First, Nashua, is also serving Orchard, Iowa.

YUNGCLAS, DONALD R., Belle Plaine, Iowa, to associate, Countryside, Omaha, Neb.

CC Resignations

DAHLEN, J. E., Baptist, United, Mapleton, Minnesota.

LONG, JOHN, Malta, Ill.

STEELE, WILLIAM J., United, North Troy, Vermont.

CC Ordinations, Installations, Dedications and Anniversaries

BEACH, CURTIS, installation, Smithfield, Pittsburgh, Pa., October 25.

BERTONI, LOUIS E., installation as associate, First, Vermilion, Ohio, November 27.

BRADENTON, Fla., First, dedication of new sanctuary and recognition by West Central Association, November 20.

BROOKS, JOHN H., installation, Pilgrim, Benson, Minn., November 27.

BULL, JAMES A., installation, West, Phoenix, Ariz., December 4.

BURLINGTON, Vt., College Street, 100th anniversary, November 4.

CARROLL, JOSEPH W., installation as associate, First, Colorado Springs, Colo., and as chaplain to United Church of Christ cadets at U.S. Air Force Academy.

CATES, DONALD L., ordination, First, Redlands, Calif., November 27.

CHUN, RICHARD C. P., installation, Lihue Christian, Lihue, Kauai, Hawaii, October 9.

CLARK, RICHARD T., ordination, North, Portsmouth, N. H., November 27.

EGGLESTON, HERBERT J., installation, Waipahu Community, Oahu, Hawaii, November 13.

HALSTEAD, GEORGE W., installation, Trinity, Gloucester, Mass., December 4.

HAWKINS, R. LARRY, installation, Pilgrim, Omaha, Neb., November 27.

KIRALY, JOHN JR., ordination and installation, Taftville, Conn., November 20.

LONGLEY, JOHN H., installation, Emerson Avenue, Richfield, Minn., November 8.

MARSTON, ROBERT E., installation, Silver Spring, Md., October 23.

MORGAN, R. JERRY, ordination and installation, First, Hinsdale, Mass., December 11.

OPSAHL, PAUL M., installation, Cannon Falls, Minn., November 13.

PARKER, SCUDDER M., ordination, United, Hardwick, Vt., December 4.

RAYSON, DELWYN R., installation, Church of the Crossroads, Honolulu, Hawaii, September 25.

SOMERS, Wis., dedication of new sanctuary, October 16.

SPRENGER, FRED, ordination, Ipswich, S. D., November 20.

STUDEBAKER, HERBERT A., dismissal by Southeast Coast Association, Florida Congregational Christian Conference, November 9.

TAVARES, Fla., Union, dedication of fellowship hall, November 6. On the weekend of November 13 the church celebrated its 75th anniversary.

THOMAS, EMRYS P., installation, Hazel Park, St. Paul, Minn., November 4.

WAIALUA PROTESTANT, Liliuokalani, Haleiwa, Hawaii, farewell service for historic church demolished to make way for new sanctuary, October 2.

E and R Installations

BERGES, CARL E., St. Paul's, Rochester, N. Y., November 27.

EDOM, FRANK E., associate pastor, Redeemer, St. Louis, Mo., November 27.

KECSKEMETHY, LASZLO, Grace, Van Nuys, Calif., December 4.

LAUSMAN, ROY E., Emanuel, Royal Oak, Mich., December 4.

LEONARD, DONALD M., First, Asheboro, N. C., November 27.

PRIESTAF, DONALD F., St. Mark's, Fond du Lac, Wis., December 4.

SCHMIDT, ROBERT M., Chamois-Ryors Charge, Missouri Valley Synod, November 27.

TROUT, CHARLES R., Calvary, Lima, Ohio, December 4.

Newly Vacant E and R Pulpits

California Synod—Northmont Community, LaMesa, Calif.

Lehigh Synod—Christ, Niantic; Sassaman's, Sassamansville, Pa.

Magyar Synod—First Hungarian, East Chicago, Ind.

Mercersburg Synod—Grace, York, Pa.

Midwest Synod—Norfolk-Winside, Neb.

Missouri Valley Synod—Christ, Cape Girardeau; Kirkwood, Kirkwood, Mo.

Potomac Synod—St. Paul's, Roanoke, Va.

Southern Synod—Grace-Daniel Charge, North Carolina.

South Illinois Synod—Friedens, Farina.

South Indiana Synod—Immanuel, Marrs Center, Ind.

Received into E and R Membership

BARBOUR, RUSSELL B., Easton, Pa., by East Pennsylvania Synod, December 1, from the American Baptist Convention.

Change in E and R Synod Roster

In Lancaster Synod the Schaefferstown Charge has been dissolved. St. Paul's Church, Schaefferstown, Pa., has become an independent charge. Elias Church, Newmanstown, Pa., and St. Paul's Church, Millbach, Pa., now constitute the Millbach-Newmanstown Charge.

CHRONICLE

Sailings, arrivals and other information about missionaries of the Board of International Missions (E and R) and the American Board for Foreign Missions (CC).

CC Arrivals from the Field

During November:

In Boston: Mrs. John A. Reuling, formerly of the South Africa Mission and wife of the Africa secretary of the American Board of Commissioners for Foreign Missions, after serving for one year on the staff of Inanda Seminary near Durban to relieve an emergency personnel shortage. Inanda Seminary is the only Protestant school for Africans left in the Union.

In Honolulu: Mrs. Tuck Wah Lee of the Micronesia Mission for furlough. Mr. and Mrs. Lee are associated with the Pastors and Teachers Training School on Ponape, in the Caroline Islands. In addition to teaching, Mr. Lee is responsible for the mission boats, which are the communications lifeline in the islands. Mr. Lee will join his wife and their two sons and daughter in the near future.

CC Births

August 14. 1960. To Dr. and Mrs. Frank B. Magill of the South Africa Mission, a daughter, Margaret Ellen, in Durban, South Africa.

October 19, 1960. To Mr. and Mrs. Andrew C. Mills of the Madura-Ramnad Diocese, a son, Jeremy Leighton Chandler, at Christian Fellowship Hospital, Oddanchatram, Madurai District, South India.

November 23, 1960. To the Rev. and Mrs. Donald K. Abbott of the Rhodesia Mission a daughter, Rebecca Celani, at Chipinga, Southern Rhodesia.

November 23, 1960. To Mr. and Mrs. Joseph E. Barry of the Near East Mission a daughter, Alev Inez, at the Azariah Smith Memorial Hospital in Gaziantep, Turkey.

Classified Advertisements

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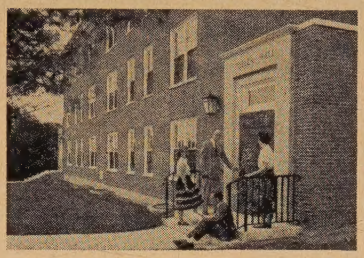

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